

THE CONGREGATIONALIST

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fair and white he seemed in the beginning,

Ere suffering wrapped him in a fiery stole,
Ere pain and grief had brought him bitter dole,
And in the glowing furnace of affliction
The hot flames seared his soul.

Is he not precious? was the common murmur.
Has Fate no brooding care for such as he?
What worth is all the universe when we
Go scathless, while the fires of devastation
Around him fan and flee?

Then I remembered how the old refiner,
Watching his crucible of bubbling ore,
Knew that his work demanded nothing more
When his own likeness in the molten silver
Should meet him, burning hoar.

For whiter grows he, gazing into heaven,
The script of many sorrows on his face,
And all transfigured with a shining grace—
As in some gem, the dross has left no ashes
And self has left no trace.

Since sorrow brought him nearer to his Master,
Since tears have washed his eyes till upper air
They pierce where to and fro far spirits fare,
He asks not that the flame shall burn less fiercely,
But only strength to bear.



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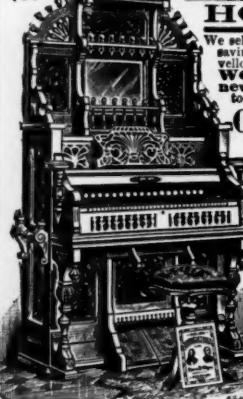
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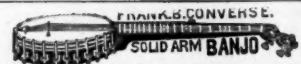
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IT is the privilege and duty of the Christian to chronicle and applaud acts that show how the asperities of partisan controversy are being softened by graceful acts of courtesy. The farewell dinners given to ex-Vice-President Morton and Senator Dawes by the senators, irrespective of party, the dinner and reception given by Mr. Morton to Vice-President Stevenson, the precedent established by ex-President Harrison in inviting President Cleveland and his wife to dine at the White House on the eve of the latter's inauguration, are tokens among many of the dawn of a new era. We are glad to see that ex-Postmaster-General Wanamaker sent to every postmaster in the service a letter commending him or her for the part he or she had had in advancing the interests of the service during his administration, saying, "Whatever has been accomplished in the advancement of the service has only been possible through the fidelity and zeal of those associated with the Postmaster-General." Each of the 6,000 railway postal clerks also received his thanks for their services and the expression of the hope that "the labors, dangers and sacrifices connected with your work on rapidly moving trains, night and day, all the year round, may be taken into account in future plans for the advancement of the postal service." Such recognition is as unique as it is deserved.

President Cleveland's first veto in this administration will meet with the approval of good citizens of all parties. It was his veto of a Sunday evening promenade concert in the Pension Building in connection with his inauguration. Had that been permitted as planned it would have prejudiced against the incoming government those on whom it most relies for its support. It would have called forth remonstrance and rebuke from the pulpits and religious press everywhere and from the better portion of the secular press. It would have been felt keenly by twenty millions of Christians as a dishonor to their nation. It was to be expected that the President's good sense would have led him to put a stop to this plan of official desecration of the Lord's Day. The wonder is that men supposed to be fitted to arrange for the inaugural festivities should have publicly proposed it. The Christian public sentiment, which in the face of organized and determined opposition of those in charge of the World's Fair has compelled it to close its gates on Sunday, would not be likely to regard in silence the ushering into office of its President with a Sunday promenade concert in a United States building.

The bill before the Massachusetts Legislature to permit the experiment of the Norwegian system of regulating the liquor traffic, in cities and towns desiring to try it, ought to pass. The greatest evils resulting from the liquor business are the impoverishment

and disease which come upon those who use liquor to excess and upon their families, the fostering of crime by the congregating in saloons of criminals with those disposed toward crime and the corrupting power in politics of organizations of liquor dealers and those who use them for evil purposes. The Norwegian system diminishes the first of these three chief evils by removing from the owners of the saloons all inducements to increase sales. All the saloons are owned by a company. The seller has a salary and only five per cent. of the profits can go to the stockholders, the rest being distributed to voluntary charitable organizations. It diminishes the second evil by providing no places for social gatherings of drinking men. Each purchaser buys his drink and withdraws at once. It leaves no room for the third evil since there are no funds to distribute and no reward to be offered for political service. This is a practical problem of government and where liquor selling cannot at present be abolished an experiment which has been proved successful in another country after thorough trial ought to have opportunity to be tested here.

A similar bill has just been introduced into the House of Lords in England by the Bishop of Chester, where it received the indorsement of the Archbishop of Canterbury and other eminent Churchmen. Members of the temperance party in the House of Commons, who heard the speeches in its favor, declare their opposition, but so thorough a radical as Hugh Price Hughes throws his influence in favor of the scheme, providing the profits are not used to lessen taxation. Dr. E. L. Gould of the United States Labor Bureau has presented a report on the system, as the result of personal investigation, which he closes by saying:

That the system is perfect no one would be sanguine enough to maintain, but that it is the best means which has yet been devised for the control of the liquor traffic, where the principle of licensing is admitted at all, few who understand its character and have studied its operation will be bold enough to deny.

Every little while some Jewish rabbi makes a public utterance indicative of a changing attitude toward Christianity on the part of this remarkable people. Just as the American atmosphere liberalizes our Roman Catholic population so Hebrew citizens cannot come into association with Christian institutions and Christian persons without being influenced thereby. It is equally gratifying to note that the character of Jesus is winning a wider recognition in Jewish circles. Such a sermon as the recent one by a Brooklyn rabbi, from which we quote on page 392, could not have been written by a man with his face set obstinately toward the past. It was only a few days ago that a Chicago rabbi, somewhat to the surprise of his congregation, made eloquent reference to Jesus as one born among the poor, whose life has enriched the world. Certainly not all modern Jews

are possessed of the same hatred toward Christ and Christian things as the apostles encountered in New Testament times. Men who like Warszawiak in lower New York are devoting themselves to bring the Jews to acknowledgment of Christ as Messiah find in many instances fallow and promising soil on which to drop the seed.

MINISTERS AND CHURCHES.

A prevailing uneasiness on the part of both preachers and hearers is freely admitted in the articles we publish this week on the relations between ministers and churches. Probably no one would care to deny that this restlessness is a grave and growing evil and not confined to any one denomination.

One reason for this is to be found in the ministerial qualifications called for by the churches. A few men of exceptional gifts of oratory, leadership, devotion are widely sought and contended for. But the number of those who have average qualifications and want comfortable support for themselves and their families is considerably larger than the number of places they seek. Such places, with any reasonable system of promotion, would fall to those of mature years whose powers of body and mind are still at their best. But under present conditions these places are open to competition to every minister and public sentiment encourages the younger men to strive for them. The young people, whose wishes are largely interpreted by the older members of the congregation, are supposed to want a young man, of fine presence, good looking, an organizer, a ready speaker. A young man who has these qualifications now, and is believed by church committees to have the promise of ability to teach, of a profound experience of communion with God and keen insight into the spiritual needs of men, though as yet mainly a promise, is at a premium among the churches.

No doubt a nobler conception of the ministry as a gift of Christ, a deeper longing for its consecration and its power through the indwelling in ministers of the Holy Spirit, would do much to exalt and enrich the profession. How often is this the object of petition in our prayer meetings? How many churches feel any responsibility for the ministry at large or any deep interest in the seminaries where men are preparing for the sacred calling, unless these seminaries are involved in some theological controversy?

Another ground for this uneasiness is to be found in the qualifications of churches which ministers desire. We have classified in our mind the reasons given by a large number of ministers who have applied to us for assistance in securing a change of field. Their wants are somewhat in this order: larger salaries, access to libraries and means of culture, better opportunities to educate their children, the relief coming from change,

escape from the burdens of a church loaded with debt or from contending with a spirit of worldliness in the church, opportunity to try new measures or to regain lost health.

The better way for many ministers would be not to seek new fields. When a spirit of restlessness takes hold of a pastor he spends much of the energy which should be given to his own field in trying to find a new one, and it is not strange that his people after a while become restless also. Many of those who seek new fields because they shrink from the difficulties in those they now occupy or crave larger opportunities are likely to have neither the courage nor the self-sacrifice for great success anywhere. Those who conquer the difficulties where they are, and gain such success as the nature of their fields warrants them to try for, are much more likely to be sought by other fields.

But for those who have really done the work they are called to do in their present places it is greatly to be desired that some method might be found to assist them to make changes without wearisome delays or the loss of self-respect. This delicate business for Eastern New England is undertaken now by a bureau at the Congregational House. But several other organizations are constantly offering ministers to vacant Congregational pulpits, some of them with less knowledge of, or interest in, the wants of the denomination than ought to belong to those who assume such responsibilities. There now lies before us a circular from the Methodist School of Theology in Boston which we believe finds its way generally to vacant Congregational churches, asking the privilege of supplying them with ministers.

The number of Methodist ministers seeking Congregational pastorates is large and not confined to any one section. Many of them are men of high qualifications and excellent character. Others of them, we regret to say, have involved some of our churches in serious difficulties. It remains to be seen whether or not the bureau proposed by the committee of the Massachusetts State Association will accomplish in any large degree the relief so much to be desired. But it is not a hastily conceived experiment. It would not impose a great financial burden on the churches. If it should succeed in saving ministers to service, in putting ministers where their usefulness would be increased and in relieving the churches of serious risks and perplexities it would be an institution of great value. The experiment is well worth trying.

WAS THE COMMITTEE UNITED?

A correspondent makes the following inquiry:

In his last article Dr. Quint presents the doctrinal statement of a candidate given to the Prudential Committee, in which the candidate affirmed his belief in the Apostles' Creed, the Nicene Creed and the National Creed of 1883, disavowed belief in future probation and declared that he had no views at variance with the doctrines commonly held by the churches.

Extra questions were, however, sent out. Now should not the apparent fact that the committee was unanimous have a good deal of weight, notwithstanding the first impression of the reader?

The committee was *not* unanimous. We are informed, on authority not to be doubted, that four of the eight members of the committee present (Dr. Storrs and Mr. Blatchford being absent) expressed them-

selves in debate as being satisfied with the candidate's statement and opposed to sending out extra questions. On the demand for the yeas and nays, however, two of these four consented to vote for the questions out of deference to certain brethren, while still asserting their belief that the questions were not needed. Two others persisted and put themselves on record in opposition. We have ample reason to believe that one of these two is one of the most distinguished clergymen in our denomination, well known for his unhesitating orthodoxy. The question, therefore, in this case is not between a united committee and outside critics, it is between two parts of the committee.

THE OLD AND THE NEW.

Now it is ex-President Harrison and his administration is only a record of the past. It has been abundantly criticised, and it has been easy for its opponents to criticise, for, whatever it has lacked, it has not lacked definiteness. It has stood out squarely for a tariff for the protection of American industries. With its tariff system it has combined a system of reciprocity which has effectively developed trade with various foreign nations. It has insisted on sound money, though it has had to resist severe sectional pressure within its own party. It has materially advanced civil service reform, though it has had within it influential men who have bitterly opposed it. It has, with the single exception of its anti-Chinese legislation, generally maintained a dignified attitude in its relations with other nations which has inspired respect and increased our prestige abroad. It has laid the foundation for a navy worthy of a great nation. Its head has been really, as well as in name, the chief executive, and leaves his office with the respect of all parties, with the sympathy of the people for his domestic sorrows and with their affection for his virtues and for his loyalty to their highest welfare.

President Cleveland enters on the new administration with the prestige of a great victory. No other President has ever, after holding the office, been nominated and defeated and then renominated and elected. He has been elected in spite of the persistent opposition of the worst elements in his party, without the personal abuse of candidates which has often characterized presidential campaigns and without obligations to professional politicians.

The new administration is, however, pledged to make great changes. Its tariff policy is not to be for protection but for free interchange of commerce with all nations. It is called on by imperative necessity to reorganize the financial policy of the nation. It has to meet great difficulties in the demands of its supporters in different sections of the country and of those whom it seeks to rally to its support, who hold widely different views. It is to be hoped that it will, by the repeal of the Geary Chinese bill, wipe out the greatest disgrace of the last administration.

The new administration enters with unusually great opportunities. It is ushered in by a large popular majority. It has the support of both houses of Congress. It is favorably regarded by many outside of its party. President Cleveland has inspired the confidence of the people by his refusal to

compromise with party leaders who oppose him, by his quiet dignity in face of attacks and by his evident earnest purpose to administer public affairs for the general welfare of the whole nation. The time is ripe, under wise leadership, for a reconstruction of parties with new issues and new plans of self-government for this great people. Good citizens will look to the coming four years with the spirit which welcomes honest effort to solve the great problems before the Government and which desires to co-operate with it, with faith in the providential care which has wonderfully guided the nation in the past, and with earnest prayer that that guidance may be continued, leading the nation and its rulers to greater unity, larger prosperity and more deep and pervasive holiness in the future.

(Prayer Meeting Editorial.)

ON GOD'S SIDE.

It is a not uncommon opinion at present that too much has been made in the past of the duty of antagonizing evil. Many, who hold it only half consciously, show by their conduct that they do hold it. It is an error at once easy to be made and very tempting to believe that all will turn out well in the end and that there is no such need of strenuous effort to overcome evil as it has been usual to declare.

There are many mysteries connected with the problem of human life which are not likely to be solved in this world, and the question why God has seen fit to allow the existence of evil suggests one of them. But our inability to answer it satisfactorily to ourselves does not alter the facts that sin does exist and that we have to battle with it. It is not only a revealed truth. It is also a matter of universal human observation and experience. Whether we will or not, whether we recognize the fact or are comparatively blind to it, we must choose, we are choosing, we cannot help the choice, hour by hour to be on God's side or to be opposed to Him.

Indifference upon the subject is choice. Refusal to choose also is choice. Nothing else renders the situation in which each one of us stands more solemnly impressive, when rightly understood, than this fact that neutrality is utterly and always not only impossible but also actually inconceivable. There are innumerable degrees of loyalty as well as of opposition to God, but every one is distinctly on one or the other side of the dividing line. All depends upon the purpose which rules life. If that be to love and serve God, one is truly, however inconspicuously, on His side, and unless it be, one is on the side opposed to Him no matter how closely the life may resemble that of His disciples.

In many communities there are those who are reflecting seriously just now about their personal relations and duties toward God. These words may be read by some among them. We would earnestly remind all such afresh that it is their duty and their privilege to choose His side and His service heartily, to consecrate to Him the controlling purposes of their lives, and to do so at once.

This severe wintry weather has had a perceptible effect upon church attendance especially and militated against ecclesiastical

gatherings of one sort and another. Blocked roads kept at least one council from assembling last week as expected.

THE WEEK IN REVIEW.

With all the pomp which republican institutions permit, a new President and Vice-President have been installed in office and their predecessors relegated to the ranks of useful private citizens, the acquiescence of the latter being scarcely less significant than the absence of personal glorification or narrow partisan rejoicing by the former. No one can read the story of the inauguration without realizing how impressive an event it is, despite the minor flaws incident upon such an occasional event and the self-assertion of an enormous throng of our people. The recurrence of the customary inclement weather goes far toward justifying those who insist upon a change of the date of inauguration to a more propitious season. Indeed, Senator Sherman already has introduced a joint resolution naming the 30th of April as a substitute for March 4. The new senators have taken their oaths and the Senate sits for a season to confirm appointments—those of the Cabinet already having been approved—and act possibly upon the Hawaiian treaty. Nothing in Mr. Cleveland's inaugural indicates where he stands upon this question. Princess Kaiulani has arrived in this country and made public an effective plea for recognition of her rights as heir apparent.

President Cleveland's inaugural is a frank statement of what he conceives to be the perils of the republic and the duty of patriots at this hour. It testifies to his sense of personal responsibility, to his confidence in the Democratic party as the superior instrument by which needed reforms can be wrought, to his faith in the loyalty of his Cabinet advisers, and, last but not least, it is reverent in its recognition of the

Supreme Being, who rules the affairs of men and whose goodness has always followed the American people, and I know He will not turn from us now, if we humbly and reverently seek His powerful aid.

National optimism which is forgetful of insidious evils is rebuked. The vital necessity of maintaining a sound and stable currency is impressively set forth, and, while it is recognized that differences of opinion should be adjusted without intolerance, passion or regard to selfish interests, yet it is distinctly stated that the executive will withhold none of the powers with which it is invested when it is deemed necessary to maintain national credit or avert financial disaster. The drift toward paternalism as shown in the theory of "protection for protection's sake," in the multiplication of bounties and subsidies, the extravagant appropriations for pensions, is condemned in unsparing terms that will bring no comfort to many manufacturers, pension agents, or members of the Farmers' Alliance and the Nationalist parties. Civil service reform is unequivocally indorsed. Trusts and combinations of capital which stifle competition and enrich the few at the expense of the many are deplored and the right of the Federal Government to restrain their rapacity is asserted. The right of the negro to equality before the law is set forth and an appeal is made to American manliness to recognize this.

The rights and interests of the Indians are not ignored and "every effort to lead them to self-support and citizenship is commended." The party leaders of the majority in the legislative branch are given to understand that the people expect tariff reform, and yet "they are reminded that the task must be undertaken wisely, without vindictiveness." The message is one that is superior in its tone and form. Men may differ as to the wisdom of some of the policies advocated and the ability of the party to embody them in legislation or enforce them if enacted, but the spirit in which the pledges are made and the note of sincere conviction running through the inaugural must be exempt from criticism.

The details of the treaty of extradition now in course of negotiation between the United States and Russia have not been made public, owing to the habit of the Senate which makes its proceedings in executive session a secret from the constituents whom the senators represent. Rumors declare that the treaty contains a clause by which any person accused by the Russian officials of an attempt upon the life of the czar or any other member of the royal family, and taking refuge in this country, shall be delivered up to the Russian authorities to be dealt with as is their custom. To protest against the passage of a treaty containing such provisions, as does the Society of American Friends of Russian Freedom, as do the Nihilist refugees now in this country, does not necessarily imply that the protestants approve of assassination as a proper method of political revolution. To protest, as we do, against such a treaty means rather a revolt at the idea of this republic seeming to countenance the perpetuation of a form and method of government antipodal to all our republican standards by delivering up political offenders to a nation which denies freedom of thought and speech to its inhabitants and has a barbarous code of law and punishment which will be the standard used in determining whether offenders are to be extradited and, when extradited, how severe their punishment shall be. Concessions which we have refused to grant to a constitutional monarchy—Great Britain—we cannot believe the Senate is disposed to grant to "a despotism tempered by assassination," where, as Wendell Phillips said: "There is no press, no debate, no explanation of what government does, no remonstrance allowed, no agitation of public issues."

No comment can add to the force of the following text. Remember that the resolutions were passed by nearly 3,000 of the leading citizens of the State summoned by the call of the president of the Law and Order League, and that these thousands were simply representatives of cities and towns which in mass meetings of indignant citizens have made known their abhorrence of the legislation and legislators condemned. Remember that the speaker of the Assembly denied the right of the citizens to the use of the State House and that the legislators had fled from Trenton, nominally in order to be in Washington, really because of cowardice and unwillingness to face the people. Hear the voice of clergymen, judges, college presidents, business men, patriots:

In the capitol, where our rights have been grossly violated and our State disgraced, where laws that were the support of civilization and morality for centuries have been torn from our statute-books at the command of gamblers, we, citizens of New Jersey, assembled in mass meeting, do solemnly

Resolve, That we denounce and condemn the recent action of the Legislature in passing bills to legalize gambling on race tracks and to abolish just penalties for crime.

2. The inevitable tendency and effect of these acts will be to authorize crime, to encourage larceny and embezzlement, to annihilate morality and good government throughout the State.

3. We demand the immediate and absolute repeal of every one of these infamous acts.

4. We appreciate and applaud the action of those of our representatives in the Legislature who sought to avert this foul disgrace, and we condemn and deplore the action of those who brought it upon the State.

5. We call upon good citizens of New Jersey to organize at once and use every legitimate means to bring about the repeal of these gambling acts and to continue their efforts to retrieve the honor of our State until every race track gambling resort is extirpated. In the name of the people of New Jersey and of their sovereignty we indignantly denounce the action of the Legislature in denying and refusing to the people of the State the exercise of the right of petition and remonstrance when legislative measures are proceeding.

There is a ring in these resolutions that recalls the days of '76 and '61. They voice the wrath of a people that are now busy organizing local leagues for the retirement of all recreant legislators, that already have compelled the introduction of bills repealing the infamous statutes and have induced many of the bribed legislators to announce their intention of changing their vote. So widespread and so high is the wave of indignation and revolt that it would not be surprising if the State were purged of all its race tracks and a better era in State politics introduced. From seeming evil great good may come. Every State in the Union has reason to give New Jersey sympathy and praise, not scorn, for the gambling evil is a national pest. New Jersey race tracks furnish data for poolrooms the country over. New Haven, Ct., and Yale College have no less interest in this fight than have Newark and Princeton. Permanent organization of the forces of righteousness only can make the work of reformation thorough and secure.

The decision that Mgr. Satolli, papal delegate, shall reside in Washington and be enscathed, not in the university where he now is but in an elegant edifice to be built by the contributions of the faithful, especially for himself and his successors, is not without significance. Already the plans are perfected, a treasurer appointed and the funds have begun to flow in. Just how complete is the authority of the papal delegate may be inferred from the following excerpt from the letter of the Pope just made public:

We command all whom it concerns to recognize in you, as apostolic delegate, the supreme power of the delegating pontiff; we command that they give you aid, concurrence and obedience in all things, that they receive with reverence your salutary admonitions and orders. Whatever sentence or penalty you shall declare or inflict duly against those who oppose your authority we will ratify and, with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances or any other to the contrary.

The collections of Peter's Pence in the diocese of New York on the 5th were exceedingly small. Surely Archbishop Corrigan in his wrath cannot be trying a financial boycott of the Pope!

Ulstermen gathered in Belfast have talked of rebellion, have bewailed the decrease in the value of Irish stocks, and the more desperate of them have burned Mr. Gladstone and John Morley in effigy. Meanwhile, the course of events in Parliament has been exciting. Mr. Gladstone has protested against the dilatory motions of the opposition and made known his intention of compelling an early second reading of the home rule bill. A bitter debate over the Irish education bills and the extent of lawlessness in County Clare has given Randolph Churchill an opportunity to regain somewhat the position of leader of the opposition forces, his frankness and shrewdness contrasting at critical points with Mr. Balfour's venom and vacillation. An attempt to draw the government on its Egyptian policy failed ignominiously. The promises of the Liberals to the temperance party in England have been kept by the introduction of a bill giving local option to all communities. Unfortunately, the proviso of Sunday closing, it is feared, is also made optional. This, if true, will insure the opposition of the Christians of England. In the House of Lords the Bishop of Chester has introduced a bill which purposes to introduce the Gothenburg system of dealing with the liquor traffic into Great Britain. The Archbishop of Canterbury favors this measure. An effort by the bimetalists to induce the British Government to bring about the reassembling of the International Monetary Conference was defeated by a vote of 229 to 148, party lines being largely ignored. Mr. Gladstone reaffirmed in unmistakable terms his opposition to a departure from monometallism.

Hereafter our country's diplomatic representatives at the leading foreign courts will rank as ambassadors. This change will materially improve their standing, exempt them from petty indignities and facilitate the transaction of diplomatic business. The passage of the car-coupler bill and its approval by President Harrison, while it necessitates extra expense for railway companies, means the salvation of many lives. In the launching of the iron-clad Indiana we gain a vessel for our navy which is the peer of any afloat in its armament and ability to endure attack. Massachusetts Democratic leaders interviewed by the *Post* as to their willingness to support Mr. Cleveland in his efforts to apply civil service reform standards to appointments in Massachusetts, say "yes," with a gratifying unanimity and heartiness. The Protestant Episcopal bishops, assembled to elect missionary bishops for Japan and China, improved the opportunity to protest against the Geary Chinese exclusion bill and reiterate their opposition to Government appropriations to sectarian schools. The Waldensians of Northern Italy contemplate immigration to North Carolina. If they immigrate North Carolina will receive congratulations. Chancellor Caprivi says Germany will never submit to arbitration if it means the loss of Alsace-Lorraine. France mourns the death of H. A. Taine, the eminent critic of art and literature. Canada's Parliament witnessed a stormy debate on tariff reduction, which resulted in a conservative, protectionist victory. Manitoba voted in favor of prohibition.

IN BRIEF.

Dr. Quint's fortnightly article, which would ordinarily be printed this week, is left over, not because the doctor has nothing more to say on current matters but because in this case what he has written will be just as timely next week, our columns being unusually burdened this week. The next paper will also contain a valuable contribution by Prof. J. B. Clark of Smith College on the Farmers' Movement.

There is no word in the Hawaiian language to signify "weather." What do people find to talk about in that delightful climate?

Speaking of pastoral calls, if you, sensible parishioner, wish to encourage them don't greet the minister thuswise: "You are a great stranger, what a long while it is since you were here!"

It is a great pleasure to those who examine manuscripts to determine their fitness for publication to note the increasing popularity and use of the typewriter. We shall welcome the day when it will be the *sine qua non* of all who write for the press.

James Gilmour, the missionary to Mongolia, had a motto that, if taken to heart, would help in the crusade against intoxicants, viz., "Always do something, and never let the work stop simply because you cannot do what is ideally best."

Japan is to send 2,000 of its middle class people to the World's Fair. What sort of a report would they carry back to their native country if our Government had voted to authorize the disregard of the Lord's Day by the managers of the fair?

The tutor who forecast ex-President Harrison's future when a boy and said that "he will yet be President of the United States" made a tolerably accurate prediction. How he happened thus to prophesy is told in the Bag of Old Letters in the Home department.

The San Francisco Methodist preachers recently declared that the Chinese registration act is an outrage to the common manhood of the Chinese. That is an encouraging sentiment coming from the Pacific coast. It is an outrage to American manhood, too, to have such a law on our statute-books.

Almost fifty-seven per cent. of the white persons in the prisons and penitentiaries in this country, according to the last census, are foreigners. This shows how our hospitality as a nation has been abused, and is the strongest argument for the immediate enactment of some wise law restricting immigration.

The revision of creeds seems to be sought in nearly all denominations. Even the old Waldensian Church, at the last meeting of its synod, appointed committees to revise its confession of faith, "to prepare a shorter and more popular declaration of the belief of the church, which should also embrace a protest against the prevailing errors."

We recently received a letter bearing upon the sole burning question of denominational administration, in which the writer—in prose—said exactly what Mr. Howells says, in verse, in the March *Harper's*:

Bitter the things one's enemies will say
Against one sometime when one is away,
But of a bitterness far more intense
The things one's friends will say in one's defense.

Theodore Thomas in Chicago, by telephone, has just tested the capability of a young lady in New York who desired to be the accompanist of his Chicago orchestra during the coming season. So far as the telephone was con-

cerned the test was a success. Some day churches with plethoric treasuries will test the homiletic powers of candidates in the same way. Central Church, Boston, will hear and judge the successful pastor of—say the Tacoma Tabernacle.

Many are the adroit methods of avoiding payment of custom duties, but probably more is lost than gained by these attempts, even where conscience is too hardened to protest. In every mail from China received at the New York post office newspapers are stopped with silk handkerchiefs in them. Silk stockings are sent from France in the same manner. About 25,000 unsealed parcels are confiscated at that office every year and the dutiable articles released on payment of fines.

The man who starts on a career of forgery must be more than a skillful penman adept in imitating signatures. He must not use in signing a will, purporting to be made in 1868, an ink containing a chemical not discovered until 1874 and not imported to this country and used in the manufacture of ink until a later period. Chancellor McGill of New Jersey's Prerogative Court has recently revoked a probated will because of such lack of foresight. Chemistry, thy name is truth!

The question has often been raised whether a minister could be compelled to disclose information made known to him in the nature of a confession. It has been decided in the negative. A Baptist minister having refused to testify in a recent case on trial in the Superior Court in Baltimore, on the ground that the information he had received came to him in his professional character, Judge Dykman decided that the minister was protected by the laws of the State from revealing a confession which he regarded as sacred.

It cannot be expected that Christians will have great enthusiasm for the denomination to which they belong when they are not informed of or interested in its general work. The *Living Church* says that in the Episcopal Church, "Out of a total number of communicants of 532,054 in the United States less than 50,000 take a church journal giving general news of the church's thought and work." We could speak much more encouragingly of Congregationalists than that, but if the denominational papers were more widely circulated there would be much greater enthusiasm and more rapid growth.

It is with mingled emotions that one reads of the journey of the eight car loads of Tammany "braves" for Washington and their advent in the capital. We are told by the official organ of that society of municipal brigands—the *Sun*—that "there were baggage cars filled so full of supplies that the ends of the kegs and barrels stuck out of the doors and windows," that "ten minutes were lost piling the wet goods on the platforms," that the headquarters in Washington were "over a well-regulated gin mill." Why, as the same journal says, there should have been "bitter disappointment" among the rank and file we cannot understand.

Chicago Seminary, ever awake to its opportunity, proposes to kill two birds with one stone by letting its rooms to attendants at the World's Fair, thus accommodating many persons and enriching its own treasury. The theologues scatter for the summer months and their pleasant quarters will make a very comfortable stopping place, the scale of prices being remarkably low. To avail yourself of these rates you have to be either a missionary or a teacher connected with one of the national benevolent societies, or if you can succeed in marrying one of the aforesaid before the fair opens you probably can be accommodated, for the circular says that "immediate members of

missionary families" will be accepted. Treasurer H. W. Chester, 81 Ashland Boulevard, is the man to whom to write.

It is in order to remind the editor of the *Christian Patriot* of Madras that not every able work published in the English language is necessarily written by an Englishman. Occasionally an American has the temerity to write a masterpiece. Why these remarks? The *Christian Patriot* refers to a "truly monumental work on the subject of Christian Ethics by an English author, Dr. Newman Smyth," which it declares is "thoroughly modern and thoroughly British in tone and aim." The new Presbyterian editor of the *Review of the Churches* also needs to be set right. He says that Union Seminary has refused to reinstate its "acquitted teacher," Professor Briggs. How intensely Princeton wishes that that were so! W. T. Stead of the *Review of Reviews* recently referred to Whittier as one who exemplified the duties of husband and parent. Mr. Stead assumes to know more about most things than most of his fellows, but, pray, when did Whittier wed?

The frank and common sense attitude of Rev. W. E. Barton toward the council which installed him over Shawmut Church, Boston, last week was one among many traits which commended him to those who were there to take his measure. Said he: "I am not conscious of a desire to use this occasion for the exercise of any of my own hobbies and am equally unaware of holding any views that I care to conceal from the council or from any one. I do not understand that I am expected to deliver to you a lecture on systematic theology or that I am called upon to run a gauntlet between a row of rationalists on the one side and one of heresy hunters on the other." Another equally good and timely thing was uttered in a semi-confidential tone by Rev. N. Boynton in giving the right hand of fellowship: "They say that people are moving out of this neighborhood, but let me tell you, my brother, a profound secret—they are moving in, too."

Disappointing as it is to an audience when the expected speaker fails to appear it should not be forgotten that it is about as trying an experience as falls to the lot of man to be booked for an important appointment and to know that owing to a delayed train, or some other circumstance for which he is not responsible, he is likely to be late. Professor Genung of Amherst left his home in that classic town the other Monday morning at the witching hour of five in order to fulfill an engagement before the Boston Ministers' Meeting. It was high noon before the trains permitted the disappointed and anxious man to behold Pilgrim Hall, by that time emptied of its usual frequenters. The telegram in which he announced his expected tardiness arrived some time after he did, as is frequently the custom of perverse telegrams. His perseverance under the circumstances was worthy of—we will not say a better audience—but of a happier issue, and we doubt not that because of it he will be more warmly welcomed when he does deliver his address.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Congregational Club, thirsting for something fresh, juicy and reviving, took up the temperance question. To make sure that the meeting should fairly represent the present state of public sentiment on the subject the committee carefully selected speakers no two of whom should agree in their views of that novel theme. Their selection was a success. Dr. Ecob of Albany avowed himself an uncompromising pro-

hibitionist, having been driven to that position by the failure of all the other measures which he had tried or seen tried during the last twenty years. He justified his position by reference to the success of the abolitionists and other radical reformers who turned the world upside down when it was wrong side up. He went in for a "third party" when the first and second were only enemies open or disguised, and for arming woman's conscience with the ballot, for in her heart and life all pure thoughts and all best things have place.

Dr. Albert Shaw, editor of the *Review of Reviews*, had also wrestled with the question for twenty years, treading the same paths with Dr. Ecob, and, though claiming some conscience and hatred of sin, he had been brought into an exactly antipodal position. He believed that prohibitory laws had not greatly reduced the number of saloons nor the amount of drunkenness. He advocated restrictive measures as the best thing attainable at present, quoting in support the legislation in Kansas, Iowa and Minnesota, and commended the system prevailing in Minneapolis confining liquor shops to a certain section of the city away from its decent homes. When he could not have all the good things he would like he made a practice of taking what he could get.

Mr. Axtel Gustafson, "temperance scientist and author," spoke upon temperance legislation. He did not indorse the system, favored in many places abroad, of putting the business of liquor selling under the patronage of municipal law, nor did he take much stock in the praise bestowed on the uses to which was put the money so acquired. He had not seen that money gained by licensing the sale, though devoted to beautiful parks and other adornments, had lessened the number of drunkards or increased the general respectability of the citizens.

Some practical matters, along with numerous theories, were talked of, but neither speaker thought to show how prohibition—or, for that matter, any really efficient restrictive measures—could be enforced here in New York with Tammany's heel upon its head.

The Clerical Union talked of Some Aspects of City Evangelization, three brethren taking the lead who are practically engaged in the work: Rev. S. H. Bray of Bethany Church, New York, grown from a mission of the Broadway Tabernacle; Rev. Charles Herald of the Bethesda Chapel, Brooklyn, started and sustained by the Central Church; and Rev. R. H. Bosworth of the Mayflower, a child of Plymouth Church. These brethren were of one accord that these enterprises should not be called "missions" but churches from the start, unless one would court defeat and still leave out of churches of any name five-sixths of the population. All agreed, too, that great care should be used in selecting for the work men who really have and show that they have a hearty love for souls and a burning desire to win them to Christ by preaching and living His gospel not only in the sanctuary but by personal visits in the tenement houses of the poor, lowly and ignorant. It was said that in Brooklyn about \$750,000 are spent yearly in keeping up the family churches and only about \$60,000 for city evangelization by this hand-picking process of missionaries, a work calling for an outlay

as large as the other, with a vastly increased number of qualified men.

One of the most frequent, yet very uncomfortable, sights about our streets is that of the demolition of handsome, stable and often costly buildings to be replaced by grander and more expensive structures. The change often seems like a great waste. Little regret, however, is felt by those who look upon the new United Charities Building, now just ready for occupancy at the corner of Fourth Avenue and Twenty-second Street. It is a substantial and really superb building in itself, but the most beautiful thing about it is the fact that it is the free gift of one of our royal philanthropists, John Stewart Kennedy, Esq., to four beneficent organizations: the Children's Aid Society, City Mission and Tract Society, Association for Improving the Condition of the Poor and the Charity Organization Society. These are getting into their spacious apartments and will have many offices to let to other kindred organizations, thereby adding largely to the income of the four favored ones. O for some great-hearted millionaire to do the like for other doers of the Lord's work yet dwelling in their own hired houses!

The visit of Dr. H. A. Stimson of St. Louis to this city of his birth and early training is adding many to the already large circle of his friends here, particularly in the Broadway Tabernacle Church and congregation, who are confidently looking to him as their coming pastor. His sermons last Sunday morning and evening—the latter a familiar unwritten discourse intended for the masses—were listened to by good audiences with universal satisfaction. His choice of practical themes and his sincere, unostentatious mode of treating them, with evident purpose to reach the heart and conscience, not merely to gratify the literary tastes of his hearers but to make them spiritually better, warmly commended him to a church trained as the Tabernacle has been to prefer sense to sound. His talk in the Sunday school easily won the hearts of the children and his conduct of the social prayer meeting amply sustained his reputation as a leader in this department of pastoral work. After next Sunday's services Dr. Stimson returns to St. Louis before giving formal answer to the call. Should it be in the affirmative, Dr. Taylor and his people will be a happy flock, eager to join hands with the new pastor in well-organized, aggressive work so greatly needed here and for which Dr. Stimson has proved himself remarkably adapted.

The many faithful friends of home missions who have been watching to see how well the givers to the treasury of the A. H. M. S. would succeed in working out their assigned stint of \$65,687 per month for the first quarter of the year and who rejoiced over January's success will be pleased to hear that February, also, has made up its full quota. Less than one month remains of the fiscal year (closing March 31). If an equal sum shall be received in March the friends will have occasion to join in the grateful joy that is today filling the hearts of the officers at the Bible House over the prospect of entering on the sixty-eighth year owing no man or bank anything but love.

Very valuable aid has come, and still greater results are expected, from the

"home missionary rallies" with which the churches are becoming familiar. Such a series, in which for this time the A. H. M. S. joined with representatives of the other five "home" organizations, has been in progress in the Middle States, Secretaries Jones, Hood, Maile, Whittlesey, Wright, Herrick, Duncan and Shelton uniting on successive afternoons and evenings in stirring up the churches of Jersey City, Philadelphia, Baltimore and Washington, a service which Mr. Puddefoot rendered to Plymouth Church, Brooklyn, a Sabbath or two ago. Representatives of the A. H. M. S. (Messrs. Puddefoot, Curtis, Superintendent Simmons, Shelton, Mrs. Shelton and Mrs. Curtis) have been continuing the campaign in Poughkeepsie, Albany, Utica, Gloversville, Canandaigua, Rochester, Buffalo, Jamestown, Middletown, etc., and appointments are made for some time to come.

HUNTINGTON.

FROM WASHINGTON.

The Ides of March have come again, and by the cynical irony of fate the two men who rode together at the head of the procession four years ago rode together again today, but with reversed positions. Thus the whirligig of Time brings in his revenges.

The return of the Democracy to power naturally invested the inauguration ceremonies with unusual interest, as is always the case when the change of administration involves also a change of politics in the *personnel* of the Government. Therefore, for a long time past the leading Democratic politicians and political clubs of the country have been making preparations to come in force to the capital on this occasion.

As a result our streets have been for some days passed filled with strangers bearing upon their persons various emblems of Democracy, and the scene has strongly reminded residents of that which was presented here at the first inauguration of Mr. Cleveland eight years ago, when the crowd was so different in appearance from that to which the city had become accustomed during a quarter of a century of Republican rule.

Tammany and the South have been in their glory, of course, but there has been a good representation also of Democrats from New England and from the West, nor has there been any noticeable lack of the Republican element in the crowd. Like all inaugural crowds, this has been thoroughly cosmopolitan, patriotic and good-natured. Noticeably, however, it was not nearly as large as usual. This may have been due in part to the doleful experience of inaugural visitors on previous occasions. But it was due mainly to the bad weather, which kept away thousands from Baltimore and other neighboring places.

The first and second of March were beautiful days here, and the city wore then a radiant aspect with its flashing decorations and gayly dressed throngs. On the third, however, the clouds began to gather, and this morning the multitude awoke to the accompaniment of snow and sleet on the window panes and a raw northeast wind rattling the shutters. The consequences may be imagined. With an inch or two of slush underfoot and a bitter, bleak air and sky overhead, thousands of provoked pilgrims tiptoed through the streets and sought

their places on the reviewing stands, where they shortly became thoroughly wet. The main avenues were soon a black mass of umbrellas, and the poor pedestrians were exquisitely uncomfortable.

Many sought shelter in the Capitol galleries and lobbies. Many abandoned all attempts to witness the exercises and remained at home or in their lodgings. Soon after noon the snow ceased falling and the sun tried to struggle through the clouds, but then came a severe and sudden cold wave, with a violent hurricane, which made matters even worse, if anything. Everybody today has been wishing that the project for changing the date of the inauguration from March 4 to April 30 could be consummated. Until this is done future multitudes will have to brave the dangers of pneumonia and rheumatism on inauguration day, as their fathers have done before them.

Owing to all these untoward circumstances the outdoor demonstration came near being a failure. One feature of the parade was a very pleasant and notable innovation in that each of the old Cabinet officers who was present rode with his successor. There was unprecedented delay in the proceedings throughout, and everybody was heartily glad when they were finished.

The scene within the Senate chamber during the induction of Vice-President Stevenson was picturesque and brilliant, and the subsequent exercises at the east front of the Capitol were as impressive as ever. Several solid acres of humanity stood on the plaza, and when Mr. Cleveland appeared on the platform the welkin fairly rang.

The inaugural address was very well received by those who could hear it, and the public, after perusing it in the evening papers, is generally disposed to commend it highly. The parts relating to the tariff and the protection theory do not please the Republicans, of course, but it is conceded even by them that the President has stated his argument more happily than in his former inaugural message, and that he shows more disposition to acknowledge the fact that there are two sides to the question. The message is praised for its frankness and directness, for its patriotic spirit, for its *Clelandesque* boldness and courage in dealing with delicate points like the pensions, and for its admirable literary style. It has made already a deep and favorable impression, which bids fair to be confirmed by time.

The Fifty-second Congress expired at noon today without any objection on the part of anybody, so far as is known. Its record was slightly bettered during the final week of the session by the passage of an immigration bill, which was a very mild form of the original Chandler bill but much better than no bill at all, as it adds two or three restrictions to the importation of immigrants. The car-coupler bill was also passed, after a violent struggle instigated by the "soulless corporations," and Congress certainly deserves praise for resisting such a strong temptation to abstain from action.

The only legislation of a financial character that had any chance at all of late was that relating to the issue of a new three per cent. bond. But even this was rendered impossible by the action of the House, which threatened to force an extra session of Congress unless the Senate consented to strike off the bond amendment from the sundry

civil appropriation bill to which it had been attached. This the Senate finally did, and as all the appropriation bills were passed no extra session will be necessary and it is not expected that President Cleveland will call one.

The Senate will be in session a few days to confirm appointments and possibly to consider the Hawaiian matter further. The annexationists have about lost heart, however, and the commissioners are thinking seriously of going home. The reaction of popular sentiment regarding this matter, which has been strengthened by the recently published addresses of the queen and the princess, now seems to tend toward a preference for non-interference with Hawaii, either by ourselves or by any European power.

Among the last acts of Congress was a provision of \$200,000 for the international naval parade and a gift of about the same sum to the Chicago Fair. As the managers asked for the modest sum of \$1,900,000, the country may be said to have done well. The prevailing feeling here is friendly to the fair and unfriendly to the managers, who, it is believed, have squandered money very extravagantly, even if they have not feathered their own nests at the public expense, as some suspect.

March 4.

C. S. E.

FROM LONDON.

In the course of a year a busy journalist goes far and sees many sights, but it is only once or twice in a lifetime that he is privileged to witness a great historic scene such as that which was enacted at Westminster on the day fixed for Mr. Gladstone's speech on introducing his latest home rule bill. It was my fate, or, to employ a phrase used by Mr. Gladstone in an eloquent passage of his speech, it was "my honored destiny," to be "in the box" during this memorable effort. I have heard most of Mr. Gladstone's great speeches in the House and out of it during the last nine years and each time am thrilled with the beauty and the music of that marvelous voice. Each time one thinks, "Why, it is even richer than before." Writing now, as I do, when its sound has died away leaving only an echo behind, I cannot say that. But there was in it throughout a pathos and an emotion—born doubtless of the consciousness that this must almost necessarily be his last great pleading for what he regards as the cause of justice to Ireland—which I have never noted before and the memory of which I hope never to lose.

He would be a bold person who should venture to predict the future course of political events. The fate of the ministry may be determined before these words are printed. The most sanguine feel that there will be great changes before the home rule bill is finally passed. The probability is that the second reading will be carried, and the real struggle will be in committee when the bill is considered clause by clause. The question of the retention of the Irish members at Westminster is a most vital one. The tussle with the House of Lords will be the most exciting act in the moving drama. In the course of conversation I asked Mr. W. T. Stead what turn he expected political events would take. He said he thought the present government *might* last the present session—with unutterable emphasis on the

subjunctive, signifying in his view the impossibility of the Liberal ministry continuing in office for a longer period, or of their carrying home rule without a dissolution.

This reference to the irrepressible editor of the *Review of Reviews* reminds me that he is just now the center of intense and widespread interest. Readers of his Christmas story of the Chicago exhibition, From the Old World to the New, will remember the striking chapter which purports to be a communication from the "other side" of the grave. In the narrative Rose, one of the fictitious characters, is represented to be the medium of this communication from spirit-land, but in a footnote Mr. Stead most solemnly asseverates that the message was actually written automatically by the hand of a writer who was unaware what his pen was writing, and now he claims that he is himself the medium. Mr. Stead's "discovery," as he calls it, resolves itself into two divisions—communication between two living persons at a distance from each other without any mechanical intermediary, and communication between persons now living and spirits of the departed. The latter claim is, of course, not new, but, admitting that the first-named experience is not unknown to telepathists, the element of automatic handwriting is, Mr. Stead claims, altogether novel. The whole matter is, however, to be investigated by the Society for Psychical Research, to whom Mr. Stead has volunteered to submit all the evidence.

A split has occurred in the British Women's Temperance Association, of which Lady Henry Somerset is president. Her ladyship's visit to your country last year will have made you familiar with the personality of this brilliant member of the English aristocracy. She has all the "go" and spirit and readiness to absorb and act upon new ideas which are characteristic of the typical Yankee. What the W. C. T. U. is in America Lady Henry would, I have little doubt, though she does not say so in so many words, like to see the British Women's Temperance Association in this country. She only managed by a narrow majority to get the annual assembly of the association last May to indorse the principle of women's suffrage, and now, although she is not at present insisting upon this particular plank, the majority of the executive are opposed to other reforms which Lady Henry and her party wish to carry out. The complaint that the president of the British Women's Temperance Association has been swayed by Miss Willard's personal influence, and as a result is attempting to introduce American methods into the English association, ought, I think, to be regarded as a compliment when one remembers the magnificent temperance work accomplished largely through the splendid genius for organization possessed by the distinguished lady who is now honoring us with a visit. The immediate point of difference between Lady Henry and the majority of the executive committee of the British Women's Temperance Association is that her ladyship wishes that committee to be nationally representative, that its members should be elected from all parts of the country, instead of as now being composed exclusively of metropolitan members. The battle will be fought out at the next annual meeting in May and I predict a victory for Lady Henry.

An important step in London Congregationalism has recently been under discussion. Rev., or, as he prefers to be called, Mr., R. F. Horton, M. A., of Hampstead was invited to leave his present sphere and make Westminster Chapel the center of a forward movement. This chapel has a checkered history. Built during the pastorate of Rev. Samuel Martin, it has been in a state of gradual decline since that godly man's death. It is an immense structure, its handsome interior making up for external unsightliness, and is situated in the midst of a poor and dreary population almost within a stone's throw of the houses of Parliament. It is a sort of white elephant to the Congregationalists and the unanswerable question is, What will they do with it? Mr. Horton's church, on the other hand, is located in London's most delightful suburb, whither gravitate in increasing numbers the leading preachers, artists and writers, who prefer its seclusion and high elevation to the rush and bustle of the fashionable West End. At one time Mr. Horton preached on the open heath. During the dozen or so years of his pastorate he has built up a strong working church, which now meets in a handsome building, and is passionately devoted to its pastor. The contrast in the mere environment would not, however, influence the decision of a man of Mr. Horton's lofty and consecrated character. He has declined the invitation simply because it has not come to him with sufficient clearness to be regarded as the voice of God. Though he decides to remain at Hampstead, Mr. Horton hopes in some way to take part in a forward movement in Congregationalism. He is a comparatively young bachelor, but already his reputation stands high as preacher, scholar, faithful pastor and a man of supreme earnestness and intense spirituality. A university graduate, he combines the fervor of an evangelist with the culture of an Oxford don. Such men, and happily Mr. Horton by no means stands alone, are the hope of Congregationalism and augur for it a brilliant future in this country.

ALBION.

CURRENT THOUGHT.

AT HOME.

Prof. H. P. Judson of Chicago University says in the March *Review of Reviews*: "The world sanitation and the world peace—these are the near concern of every nation; and the time will come when some sort of combined action of the powers will see to it that neither is imperiled. The United States cannot help being concerned in these universal international interests. The republic is injured by every great disaster to civilization, wherever it occurs. The republic is benefited by every great achievement for human enlightenment, in whatever land it is made; and so the United States can no longer maintain entire isolation as a policy, that is untenable and daily growing more so. . . . We owe something to these neighbors of ours who are struggling to maintain self-government under very adverse circumstances. . . . What a pity it is that such a tribunal [Bering Sea arbitration commission] needs to be constituted anew at each difference between the great empire and the great republic. When shall we have a standing court to which all such disputes will go as a matter of course?"

The *Interior* rebukes the editors of the *Presbyterian*, the *Mid-Continent* and the *Herald and Presbyterian*, who have been referring to the Plea for Peace and Work as "a war circular," "a

conspiracy," emanating from the "literary bureau of the dark lantern combine of New York." It says: "Possibly it may be in order to inquire as to the origin of the authority of those two or three editors for suppressing free speech in the Presbyterian Church—to ask by what right they assume to rule over and rebuke the Presbyterian ministry with the weapons of personal abuse and ministerial disparagement. It is an interesting question to a Presbyterian, whatever may be his opinions in the pending discussion, whether we are to have newspaper popes, and if we are to have them whether we ought not to have a choice in favor of men whose lips are more familiar with the language of gentlemen than with the *farrago* of detraction."

The *Christian Register* believes that the conviction of Agent Gardner of the Society for the Prevention of Crime ought to teach Dr. C. H. Parkhurst that "the only hope of society in the United States is to secure law and order through the ordinary channels of legislation and the executive officers of the law. What cannot be done directly through the ordinary forms of law cannot well be done at all. If one says that laws are not enforced, that officials are corrupt, that the courts cannot be trusted, he but repeats the arguments of Judge Lynch. The remedy lies in 'politics,' where the evil begins. We must have courts and officers that can be trusted."

The endeavor of the editor of the Boston *Herald* to settle who shall be Phillips Brooks's successor as bishop is meeting with indignant condemnation by the Episcopal journals. Says the *Churchman*: "In so far as such expressions of opinion are spontaneous on the part of the secular public they may be endured as evidences that at least the conduct of the church is not altogether an indifferent matter to the public, although such opinions, being probably based upon ignorance of the church, her system, her methods and her needs, are essentially of little value. But when such expressions show marks of an intelligent design to manufacture public sentiment outside of the church in order to 'bring pressure' to bear upon the councils of the church in the administration of her own affairs, it is evident that some churchman is inspiring the oracle of the secular press in an almost blasphemous attempt to substitute the 'breath of the multitude' for the afflatus of the Holy Spirit in the direction of the acts of the church. The sooner such practices can be stamped out the better for the church and for her members."

The *Christian Intelligencer* says that Phillips Brooks was not "the best of examples for other ambassadors of Christ." Why? Because "he failed to present the supernatural factors of religion. He often and brilliantly set forth the example and spirit of Christ but failed to enforce the vital relation of Christ's work to His person and the redemptive purpose of His death. Nor did he distinguish man's natural sonship to God by creation from the adoption which is secured only by faith. The retribution of the eternal world was scarcely ever dwelt upon or the dread nature of the apostasy which caused it. He often enkindled men to desire and struggle after a noble life, but he rarely pointed out the divine secret of changing aspiration into achievement, the absolute and imperative need of the new birth."

ABROAD.

Archdeacon Farrar, in the February *Review of the Churches*, says of the attempt of the ritualists to prevent evening celebrations of the Lord's Supper: "A practice which can claim the indisputable sanction of our Lord and His apostles, and the opposition to which is based exclusively on the doctrines and commandments of men, will not be put down by ecclesiastical abuse and interference so long as there

are any of the clergy or laity who do not base their notions exclusively on fourth century materialism and mediæval superstition." Writing on Phillips Brooks, he says: "Would to God that we had a few men such as he in the English Church. I have known many men—even not a few clergymen—of higher genius, of far wider learning, of no less brilliant gifts. But I never met any man, or any ecclesiastic, half so natural, so manly, so large-hearted, so intensely catholic in the only real sense, so loyally true in his friendships, so absolutely unselfish, so modest, so unartificial, so self-forgetful. . . . The noblest, truest and most stainless man I ever knew."

The action of the recent decennial conference of Indian missionaries is a very live topic of thought and expression in England. Hugh Price Hughes says, in the *Methodist Times*: "If the Christian public of England are satisfied with this technical plea, and believe that those who profess to be the representatives of Jesus Christ can bind one another not to condemn, in their corporate capacity, the most gigantic social evils amid which they live, loyalty to Christ is at a lower ebb in this country than we ever feared in our gloomiest moments. Men cannot rid themselves of their moral obligations by passing abstract, gaggling resolutions in advance. If the men whom we send to India in the name of Christ are not willing to use their public influence to condemn and to destroy the liquor trade, the opium trade and the lust trade we do not know what is gained by sending them there at all. If Christianity is not ethical and does not deal with practical evils it is worse than useless."—Rev. James Johnston, secretary of the 1888 London missionary conference, protests against the above view. He says, in the *British Weekly*: "The fact is that the missionaries in India, and the 700 who assembled at Bombay, are almost unanimous in the condemnation of the opium trade and of the acts referred to, and by an almost unanimous decision, in committee and in the conference, condemned both. The only difference was about the propriety of publishing a resolution on the subject."

ART CAUSERIE FROM BOSTON.

BY O. M. E. ROWE.

In the Italian Renaissance, when a new statue was set up, the eager Florentines thronged the public square all day long. It was an event to that art-loving people. The sculptor used to hide himself where he could overhear the comments of the masses whose criticism decided whether the statue was a success. Art was then a part of the national consciousness, incorporated into the brain tissue by generations of endeavor and achievement. It has not yet filtered down to the popular heart of America, where it will find room but slowly because of our excess of Aryan blood. Through the ages the Aryans have ever shown a practical, utilitarian turn of mind, and the race instinct, though subtle and scarcely recognized, is yet powerful in literature and art.

But an art impulse has been started at the right end. Ross Turner, one of our foremost artists, has headed a movement for putting on the walls of schoolrooms reproductions of great paintings and casts of certain masterpieces of sculpture. This is a great step toward developing in the commonwealth a knowledge and love of art, for Horace Mann said truly: "Whatever you want in a nation you must put into the public schools."

The Art Museum has an interesting collection of crayon portraits by Seth W. Che-

ney. It was the fashion in the forties to give him sittings, and the catalogue reads like a Blue-book of Boston a generation ago. The earnest faces and the old-time stock and dicky of the gentlemen, the elegant air of leisure and the hair brushed smoothly over the ears of the ladies give a quaint charm of dignity and we at once find ourselves "in good society," as Ruskin said of the people in Ghirlandaio's frescoes. The tender grace and individuality of these portraits show the power of crayon in the hands of a master.

The museum printrooms contain also some line engravings by John Cheney, mostly illustrations from the old-time parlor annuals but interesting as examples of early Boston art. The memoirs of these brothers have been written by Mrs. Ednah D. Cheney, an art critic and the widow of the portrait artist. Her last work is a Life of Christian Rauch, the sculptor, whose recumbent statue of Queen Louisa at Charlottenburg and the equestrian statue of Frederick the Great at Berlin will be readily recalled by travelers. Readers will be grateful to her for the admirable sketch of Queen Louisa, a woman of rare qualities living in perilous times. Her son, the old Emperor William, held her memory in greatest reverence and often said, "United Germany is a legacy from my mother."

The Art Museum has recently shown, too, a large memorial collection of landscapes and cattle pieces by J. Foxcroft Cole, whose work commanded the respect and admiration of critics and artists alike. He was one of the foremost landscapists and a man, withal, who stood for the best in art, sincere in that as in everything.

The few occasions when our beautiful Art Museum has been lighted by night have been the memorable pageants to aid the Art Students' Association, composed of past and present pupils of the school that occupies the basement of the building. April 5 will see another artists' festival, representing the Renaissance, or, more broadly, from 1400 to 1650 A. D. No ticket (\$3.00) admits unless the holder is in Renaissance garb, though he may choose from Italy, Germany, France, England, Spain or the Netherlands. To avoid duplicating costumes and to secure historical accuracy and general harmony of effect, each guest must submit to the committee a description of the costume he or she intends to wear or the picture to be reproduced. The period covers the most sumptuous dressing the world ever knew and gives wide scope for beauty and richness. The patronesses are the cream of Boston society, and the four receiving parties will represent the courts of Europe in splendid brocades, velvets, laces and a glitter of precious jewels.

The public has had an opportunity to see the fine arts collection contributed by Massachusetts to the Columbian Exposition. It includes oil paintings with life size figures, the exquisite, tiny gems of Gauguin, portraits—one of Oliver Wendell Holmes in his red-faced Oxford gown—water-color sketches, architectural drawings, engravings and etchings and a few examples of sculpture, in all about 265 pieces. As a whole it is a creditable showing, but the intelligent observer is pained to see that technique dominates rather than the expression of thought.

The same weakness obtains in the annual exhibition of the Art Club—it is like people who talk when they have nothing to say. This is the forty-seventh year that the club has lined its walls with recent oil paintings. It has accomplished much in educating the public and in encouraging artists by bringing their work into notice and giving a chance for sales. Later in the season will come the usual exhibition of water-colors.

There is always a great demand for the complimentary tickets to the gallery of the St. Botolph Club, whose exhibitions are small but choice. It gives some idea of the value of the present loan collection of French art to know that the insurance taken on these twenty-five paintings for two weeks is \$248,000. It is the most notable exhibition of the year and nearly all of the famous French masters are represented. It is gratifying to recall that some of them found their earliest appreciation in America. The first to rightly estimate Millet were two Bostonians, William M. Hunt, the artist, and Quincy A. Shaw, who paid him the first fair value he ever received for a painting. Not long ago the French Government turned to Boston for the finest example of Alphonse de Neuville, offering General Whittier \$20,000 for *The Capture of a Spy*, but fortunately for us it was declined.

There is always something well worth seeing at the art stores, and perhaps the water-color sketches of J. Hopkinson Smith have stirred the greatest interest. He knows his Venice well and loves it, too, as his characteristic bits show. He is wonderfully versatile—by profession a civil engineer but also an athlete, traveler, author, artist—doing well whatever he attempts. He has recently delighted us with readings from his stories, sharing the honors with another delineator of Southern life—Thomas Nelson Page. One of the most interesting studio exhibitions has been the work of Scott Leighton, sometimes called "the American Landseer." He is a painter of animals, especially horses. The Maine farmers who saw him as a boy buying colts and "breaking them" little dreamed such traffic was the foundation of eminence in art.

Rev. F. H. Allen, rector of the Church of the Messiah, has been giving his young people an art course in his parlors. Not only the old masters but the modern Russian and German schools have been delightfully explained with the aid of many photographs. The sculptor, T. H. Bartlett, has returned from long residence abroad and announces three lectures: a study of Abraham Lincoln from the standpoint of physiognomy; an exposition of three leading French sculptors—Frémiet, Rodin and Aubé; and one on Millet. Mr. Bartlett's words have weight. He does everything in a way peculiar to himself and his treatment of these topics will be impressive and finely illustrated by double stereopticon views.

Charles Herbert Moore of Harvard College is giving eight Saturday morning lectures on the development and character of Gothic architecture and sculpture. He speaks slowly, makes his ideas very plain, almost as if talking to children, and illustrates with diagrams. He has written a book on this subject, restricting the term Gothic to France and making a new classification. We are proud to recall in this connection Lowell's poem, *The Cathedral*, and

Prof. C. E. Norton's work on the Italian cathedral builders, for they prove that even busy, Aryan America begins to contribute thoughts of permanent value on architecture, "Imagination's very self in stone."

SCROOBY OLUB SKETCHES.*

BY REV. MORTON DEXTER.

X. IN AMSTERDAM.

Before his martyrdom John Penry advised his London associates to emigrate. Afterwards the government perceived that it had gone too far and that a wiser policy would permit the Separatists to leave the country. Indeed, it apparently released some from jail upon condition of emigration. This spasm of official good sense did not last long, but some advantage was taken of it. In the year of Penry's death, 1593, a few of the London Brownists fled to Holland and soon established themselves in Amsterdam. Others followed and by the end of 1595 there were several hundreds. They were so poor as to be aided by the city and by friends in England. They maintained their worship and Francis Johnson, with their elders, joined them some four years later, Henry Ainsworth previously having become their teacher.

Johnson, born about 1562, apparently at Richmond, in Yorkshire, and his brother George, two years younger, were Cambridge graduates and he was a Fellow of Christ's College. In 1588 he declared himself a Presbyterian, was imprisoned, recanted, but not satisfactorily, was expelled from the university in 1589, was again imprisoned, and, upon release, went to Middleburg in Zeeland and became pastor of a church of English merchants. In 1591 a book by Barrowe and Greenwood—after he had complained of it, in behalf of the English ambassador, and had caused all but two copies to be burned—converted him to its views. Resigning, he went to London, visited Barrowe in the Fleet prison, was further convinced, joined the new Congregational church in 1592 and became its pastor. On Dec. 5 he, too, was imprisoned. During his imprisonment a little treatise, *A True Confession of the Faith, etc.*, was published, the authorship of which he shared. His brother George was his fellow-believer and also was shut up for preaching. After part of the church had gone to Holland troubles arose among those left in London. Francis Johnson, while in prison, married a widow whose manner of dress gave offense and caused differences between the brothers themselves and many of their followers. In 1597 the Johnsons were released that they might emigrate to Rainea, one of the Magdalen Islands in the Gulf of St. Lawrence. But the expedition failed and in September, with most of their companions, they were in Amsterdam with their predecessors.

The church thus became one body again—although it is probable that those who finally remained in London also continued their organization as a church—its officers being Francis Johnson, pastor; Henry Ainsworth, teacher; Daniel Studley, George Knyveton and M. Slade, elders; and Christopher Bowman, deacon. The disagreement about Mrs. Johnson's apparel revived. George Johnson opposed his brother and several angry church meetings were held.

Hostilities at last were abandoned but soon broke out again and the issue became involved with ecclesiastical questions. The father of the Johnsons went to Amsterdam hoping to reconcile them, but at last both he and his son George were excommunicated. Meanwhile, Francis Johnson had published several treatises; some discussion about church principles had been held with Dutch theologians; a deputation and a petition had been sent, vainly, to King James, after his accession, for leave to return to England; and one Thomas White, with a few companions from the west of England, had joined them for a time, later forming a church of their own.

At about this point, in 1606, the Gainsborough emigrants, headed by John Smyth, appeared in Amsterdam. Smyth also was a Cambridge graduate, of Christ's College, in 1575-6, and became a Fellow in 1579. Ten years later he advocated so strict a Sabbath keeping that he was cited before the university authorities. Later he was preacher to the city of Lincoln. He studied the question of leaving the state church nine months and held a public disputation about it before withdrawing. In 1602 he gathered a Congregational church in Gainsborough and in 1606 the majority of this body, under his lead, went over to Amsterdam. Here they probably did not unite with Johnson's church but maintained an independent, though at first not unfriendly, existence. Smyth was an able scholar and preacher, had some medical knowledge and was very kind to the poor, but often was injudicious. He soon began to advocate a somewhat new form of Congregationalism and published several treatises criticising Johnson's church for its errors. Several of his charges were trivial, but one point, that the Scriptures declare the offices of pastor, teacher and elder to be not three and different but one and the same, was an important step toward the modern theory.

It has been necessary to go back thus and sketch the fortunes of the London and Gainsborough churches in order to make plain the condition of the English in Amsterdam when the Pilgrims reached there. Evidently, there were foolish men as well as wise among the earlier emigrants, and some of the wisest occasionally raved the folly of the most foolish. Too much heed was given to trifles and in vital matters there was too little of a conciliatory and fraternal temper. Most of them were very poor and socially they were obscure. They had managed to exist but hardly can be said to have prospered. Yet they had secured religious freedom and had practiced Congregationalism as they understood it. It is gratifying to know, also, that, after the absurd disputes about Mrs. Johnson's clothes had been settled and after Smyth and his followers had seceded, Francis Johnson's church enjoyed a short period of real prosperity. Bradford, forty years later, wrote:

If you had seen them in their beauty and order, as we have done, you would have been much affected therewith, we dare say. At Amsterdam, before their division and breach [apparently subsequent to what has been mentioned], they were about three hundred communicants.

But all too soon new trouble arose, this time in Smyth's church. He conceived that valid baptism involves the intelligent assent

of the subject of the rite. So he reorganized his church, limiting its membership to consenting adults. He did not insist upon immersion, however, but practiced affusion, and, nobody being obtainable to administer the rite who, on his theory, had been properly baptized, he rebaptized first himself and then his associate pastor, Helwys, and the others. We need not follow their fortunes. Bradford sums up the case by saying that they " (for ye most part) buried them selves & their names."

To the Pilgrim body the existing condition naturally was uninviting. There is some doubt whether they united themselves with Johnson's company, but it is probable that they kept themselves apart as a church. They remained in Amsterdam about a year, but in six months, perceiving that to stay there must involve them in the disagreements of their predecessors, from which their peace-loving disposition repelled them, they determined to make another remove. On Feb. 12, 1609, they received official permission to settle in Leyden, and by midsummer the transfer was made. Apparently not above six months more passed before Johnson's church was rent again by grave differences and the outcome was the secession of Ainsworth and others, who formed a church of their own almost next door to that abandoned.

Ainsworth personally was a learned, godly man, one of the best of the early Congregationalists. He was a native of Swanton Morley, Norfolk, Eng., in 1570, studied at St. John's College and later at Gonville and Caius College, Cambridge, perhaps spent some time in Ireland, and was in Amsterdam in 1593 as a bookseller's porter. In 1596 he became the teacher in Johnson's church. He was, probably with Johnson, the author of the *True Confession of Faith of the People Called Brownists*, and he wrote not less than twenty-six other publications. In 1610, as the outcome of a difference between himself and Johnson, Ainsworth claiming that the power of excommunication rests with the whole church and Johnson that it belongs to the church officers only, he and others withdrew. The Leyden church was called upon for advice, but its suggestions seem to have been disregarded. Johnson and his adherents excommunicated Ainsworth and his followers and a lawsuit for the possession of the church building occupied by the former ensued, which appears to have been won by the latter. Ainsworth's church thus became the sole representative of Separatism in the city, at any rate for a time, Johnson also with his friends removing elsewhere.

The history of these Amsterdam Congregationalists is sad and even shameful, but it throws into the more bold relief the harmony and wisdom which the Scrooby Pilgrims illustrated. From all such scandals their record was wholly free. It is worth noting here that the visitor to modern Amsterdam may see in a narrow lane called *Bruingang* (Brown Alley), leading from the *Barndesteeg*, a venerable building upon the site where one of the Brownist congregations worshiped. Which church this was is not now known, but the history of the spot identifies it with one of them. Robinson and his associates may not have worshipped there but the spot must have been familiar to them.

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PASTORLESS CHURCHES AND CHURCHLESS PASTORS.

THE PROBLEM RESTATED AND DISCUSSED.

THE MINISTERIAL PREDICAMENT.

BY CLERICUS.

The pastoral office is among Christ's precious gifts, enumerated by St. Paul, with which He dowered His bride. They who enter it are her own offspring, trained for their high vocation at her cost, set apart by her authority at their ordination by the laying on of hands and installed at her call. The ministry thus raised up are heaven appointed to break unto her the bread of life, to feed the lambs of her fold, to comfort the sorrowing, to visit the dying, to bury the dead, to solemnize marriage, to baptize the little ones of the flock. To them she looks for leadership in her assaults upon sin, in her conflicts with evil, in her efforts to make conquest of the world and hasten the coming of Christ's kingdom.

They, therefore, who enter this sacred office at the call of their Lord—and none other have any place in it—have a peculiar claim upon the church. They have willingly surrendered the ordinary rights of their fellow-members to seek their own support in what are commonly called secular callings. They have given up all opportunity of laying by in store of this world's goods for old age or other infirmity. This is expected of them by the churches they serve. These are wont severely to criticize and condemn them if they do otherwise.

Now how is it that men of mature years and large experience, while in full health and strength, in whose ministrations there is no abatement of pulpit power nor a lessening of youthful zeal and enthusiasm, men who were never so well qualified for the duties of their office, are set aside by the churches?

They offer as a reason that younger men are needed to please the young, or that the novelty of change is requisite for a spiritual awakening, or the fear that the older men will break down on their hands. These older men cannot turn at this late day to other callings. They are unfitted for them by all the habits of their past life. Sad and sorrowful they are doomed to eke out a precarious subsistence by an occasional supply of a vacant pulpit, or in some form of literary work, or in the attempt to turn their hands to some kind of business, which is almost certain to be a failure.

Surely there is serious fault somewhere. Many churches among us are pastorless while quite as many able and faithful ministers are without pastorates. Many now in the pulpit are looking forward with ill-concealed alarm to the time when they, too, shall be summoned to step aside and make way for those who are younger. Many churches are restless, without sufficient cause, under the ministers they now have, and are making it very uncomfortable for those who are honestly endeavoring to do their whole duty by them.

Doubtless ministers are not wholly free from blame in the matter. They would be the last to claim immunity in this regard. It must be, however, in the nature of things, that the churches are largely responsible for it. For they have the power over the ministerial office so entirely in their hands. It is certainly incumbent upon them therefore carefully and prayerfully to review the nature and function of this sacred office as instituted of the Lord; the relation they bear to it as something springing out of themselves; its paramount importance to them; and the claims upon them of those who enter it for the privilege and opportunity of active service, and for hearty support, so long as they are in their full vigor and faithful to their high calling. They should consider whether or not it is right in the sight of the Lord to set aside those who by years of service have made full proof of their ministry, and are laden with a rich

experience, and are therefore so well fitted to build them up in their most holy faith, and make them strong in the Lord, and be safe leaders in these troublous times when so many are in danger of being "tossed to and fro, and carried about by every wind of doctrine." There should be on the part of both ministers and churches more of looking to the great Head of the church for His direction in this matter, more of willingness to know and do His will concerning it, more of readiness to follow the guidance of His providence and the teaching of His spirit. Then such a state of things as now exists could not long continue.

TO BE OR NOT TO BE—A CANDIDATE.

BY REV. H. MARTYN HERRICK, MORRIS, MINN.

Locksley Hall was a clergyman about forty years of age, able, enthusiastic and measurably successful in his profession. On leaving the seminary he had taken a small church in the West, supported in part by home missionary aid. For some years he labored among a similar class of churches which appreciated his services and kept him as long as they could. He was not ambitious but, as his children grew up, he looked forward to the time when he might hope for a compensation more adequate to his increasing needs.

But as the years passed and brought no opportunity of advancement he reached that troublous point, to which most ministers come sooner or later, when he was confronted by the question at the head of this article. He saw ministers of all denominations and sometimes of no denomination at all slipping with apparent ease into desirable pulpits of his own faith and order, and found himself analyzing with new interest the cry for "more men in the ministry." He occasionally supplied a city church for a Sunday in vacation, but usually found that a secretary or college president or other "Doctor Seraphicus" had secured the coveted opportunity. He resolved to make an experiment—to become a candidate.

A good church in a neighboring town becoming vacant, Hall wrote a courteous note to the clerk asking for information concerning the pastorate, to which he received the following reply:

Dear Sir: Your letter is received and placed on file with other similar ones. It is, perhaps, but frank to say to you that in the view of this church a candidate does not improve his chances by presenting his own claims.

Yours truly.

"In other words," said Hall to himself as he read this letter, "no candidate need apply." He afterwards learned that 200 applications were received by that church. Clearly he had not hit upon a fruitful method.

After a time, seeing the notice that an old-time friend had resigned his charge in a desirable church, Hall wrote, inquiring if he would speak a good word for him to the committee on pulpit supply. After a few weeks he received the following from a distant city:

Dear Brother Hall: Pardon my delay in replying to yours. I have been busy in getting settled here for my new work, which is very promising. I have little influence with the church committee, but take pleasure in giving them your name with that of many others who made a like request. May the Lord guide them to a speedy choice. Yours sincerely.

The pious wish at the close of this letter was kindly meant, though Hall would possibly have valued as highly the indorsement of his friend. Some months later, when a classmate resigned the pastorate of a good church in his own State, he resolved to make one more attempt. Though he had in their student days shown this classmate many favors,

his recent experience had made him cautious, and the letter of inquiry Hall sent this time was in very modest terms. It was received, however, at an inauspicious moment, as is evident by the reply it elicited:

My Dear Hall: Yours at hand requesting my help in getting you a place. I have handed your name to the committee. They have about a dozen on the string and the . . . take the hindmost! Yours fraternally.

This was not brilliant progress and Hall determined to rest content and let the world slip. If his lot should grow no better it might at least not grow worse. But it tugged at his heartstrings to see aged ministers, and some not yet aged, set aside as "back numbers," and instead of being entered on a roll of honor, with suitable recognition as veterans in the Lord's army, to be thrown on the tender mercy of a ministerial aid fund. "We younger men must take up this cause more heartily," he thought. Reading one day of a city pastor giving part of his own salary to his mission assistant and advising several well to do families moving into the city to attend the mission church, he remarked to his wife, "Mary, the world is growing better."

As Hall sat in his study, wondering whether there was ever a struggle for place in the early church, his eyes were opened by lighting upon this passage in Milton's First Defence of the People of England, chap. IV.:

Now you shall hear how the clergy managed themselves: pastors and bishops, and sometimes those very fathers whom we admire and extol to so high a degree, every one of whom was a leader of their several flocks: these very men, I say, fought for their bishoprics as tyrants did for their sovereignty; sometimes throughout the city, sometimes in the very churches, sometimes at the altar, clergymen and laymen fought promiscuously; they slew one another and great slaughters were made on both sides.

"Well, Milton does not beat about the shrubbery," thought Hall, "and he has given me an idea. Why not challenge to single combat the next brother who accepts a call to a church I want or shows symptoms of it? Or, better still, why shall not a picked eleven from our State challenge the State Association of X. to a game of football, the survivors to enjoy the spoils? I dare say it would be all one to the churches."

"But," suggested his wife, "are not these measures too heroic, smacking indeed of the time when men wore tin coats and fought with crossbows and axes?"

"Possibly," sighed Hall, "but the times demand sharp medicine in order to place me in a large parish." After further rumination: "I have it," he exclaimed, "I will follow Luther and post eight dozen theses save one on some church door. The idea growing upon him, and being by this time, like Elihu the Buzite, full of matter, he tossed off his theses, of which we have here a few samples:

1. That if Paul had been drawing a salary of ten thousand drachmas and Timothy and Titus five hundred the epistles he wrote them would have less weight in the canon.
2. That without a line of legitimate promotion, recognized by churches and pastors, the supply of qualified pastors is in danger of decreasing.
3. That if the call to the pastorate is secularized to the level of a business transaction the promise "the Lord will provide" cannot save the pastor from a disquieting fear lest he be unable to educate his children and be drafted into the army of the unemployed before he is old.

While considering a suitable place to post his theses he received the following letter from a classmate who since entering the ministry had served large churches:

My Dear Hall: I know something of your work, and I confess that I feel it my duty to share more of the burden and heat of the day.

Of course my work here is not easy, but it has its compensations in a somewhat different line from yours. Will you exchange parishes with me if our respective flocks agree? My people are united and aggressive in Christian work, and from what they know of you I know they would heartily approve the plan. No thanks, please. If you were in my place, old fellow, and I am surprised that you were not, you would have done the same thing long ago, but you know I am a little selfish.

Cordially yours, BLEEK.

Hall was cheered by that letter. He wrote his thanks to his generous classmate, and somehow felt more contented than for years past to stay where he was. There might be, after all, a certain honor in bearing a good deal of the burden and heat of the day. He concluded not to post his theses, but to keep them in his desk as a whetstone for his wits if he should ever again think of being a candidate.

AS TO INDEPENDENCE.

BY REV. EDWARD M. CHAPMAN, WORCESTER.

It was on a suburban train that my friend said to me the other day: "I am beginning to think that it is impossible for a man to go into the ministry and retain his self-respect. I do not wonder that young men shrink from the profession." My friend spoke almost bitterly. He is a busy man of affairs with a keen eye and a kind heart. The heart was heavy as he spoke with thought of one or two good men of his acquaintance who, after years of faithful and successful ministry, seemed likely to be left unprovided for in age. And a further root of bitterness rankled in the speaker's mind. He thought of sensitive and fine-grained men whose lives were shadowed by petty criticism. He had seen so many devout and earnest workers whose self-respect bade fair to be ruined by subservience to the critical or overbearing members of their parishes.

Now my friend was wrong in his conclusion as expressed to me, but he was wrong only in part. The exceptional cases had impressed him so vividly that he had mistaken them for examples of a rule. His words, however, may well raise the question as to whether the exceptions are not altogether too numerous. It is not to be denied that there are cases in which it is difficult for a man to do his work in peace and yet retain his independence and self-respect in fullest measure. Here and there one occasionally hears a moan that the power of church or pulpit is waning. It is not true in any wide sense. Never were men readier to listen to him who speaks to them of spiritual things if they are but convinced that he speaks as an honest and fearless man. But they demand this. He must be independent. He must respect himself. He must preach and live as a man and not as an ecclesiastic.

To accomplish this independence there are a host of little ecclesiastical conventions that must be quietly lived down. There is a constant temptation to outrage them. But it is not often wise. Better far to convince men by a quiet and dignified demand for freedom that the minister in the parish is merely a Christian gentleman among Christian gentlemen. His position is unique only so far as his duties are unique. The same freedom of thought, speech, dress and manner is to be accorded him that any Christian man in public position may enjoy without reproach. If he relies upon ecclesiastical dress or sanctimonious manner, on the one hand, or permits himself to be bound by the whim of every good woman in his parish, on the other, he will be voted either a prig or a slave. The influential pastor today is likely to be a man who, filled with the Spirit of Christ, proves himself as scrupulously careful of all conventions befitting a Christian and a gentleman as he is careless of all others. Not that he will lightly do violence to any worthy per-

son's notions. But he must stand ready to say when needful, "I am doing a great work and cannot come down."

And the freedom which the minister is bound to demand the parish ought to be quick to accord. I question if anything more completely takes out of a young man any zeal which he may have for preaching the gospel than to see the intensely critical attitude in which some churches stand toward their pastors. It is this state of things—not the rule, certainly, but the lamentably frequent exception—that sometimes gives a sadly truthful color to such a Jeremiad as that of my friend. I speak out of no bitter experience. It has been my privilege to serve those who had grace to respect my claims to independence. But too often I have had cause to grieve for brethren who bade fair to fall beneath a load of duties they might well have carried easily had not petty criticism added double weight.

If the churches would have the best men as their servants they must recognize the fact that the minister is not called to do *their* work for them but *his* work with them; that he has a right to the same independence of thought and life as any other Christian man; and that even though worn by years of service he is not beyond the pale of their Christian love and care.

ONE SOLUTION—A REVIVAL OF THE WORSHIPFUL SPIRIT.

BY A WORSHIPER.

In our churches, especially in Eastern Massachusetts, there seems to be a moving among the ministers. When once the pulpit of a church is vacant it is often with great trial and tribulation that a new pastor is found. The older and stronger the church the greater the difficulty in the way of a quick and cordial settlement. There are plenty of ready and willing ministers. Plenty of churches looking for ministers. Why are not settlements effected? These preachers as a class are well-trained men of strong minds. They are good speakers and they are willing to preach the gospel. They are not waiting for easy places nor high pay. Still there is a very common tendency among the people to criticise the preachers and on the part of the ministers there is condemnation of the churches. Is there a reason for this mutual dissatisfaction?

Some say that we need a ministerial bureau under the direction of the churches. This is a superficial remedy. I was talking not long ago with a layman who has long served the Congregational churches and is a close observer of their life. He was speaking of this tendency to criticise the sermon. The congregations have forgotten that they assemble primarily to worship God. They gather now to hear the sermon. If it is good all is right. If it does not suit them then it is all wrong. There is thus developed among the people this spirit which listens only for the word of the preacher and the thought of worship is forgotten.

What we need is not stronger preaching but a revival of worship. Many times have members of church committees asked me of the qualifications of this man or that for the pulpit of the church which they represent. They wish to know if he is smart, clever, if he has a good voice. "Is he a drawing speaker, sound in his theology? Old or new?" They inquire if he is an organizer, but never once have I been asked whether he was a man fitted to lead the worship of the congregation. Never as to whether he was able to voice the common prayer of the people and direct their praise. It is not long since I heard a church member speak of the service as "preliminary exercises." The very architecture of many a building in which the church meets conduces to this impression. Everything is focused on the pulpit. There is no line of reverence in the structure. Congregational worshippers sit

in comfortable pews and settle into easy corners for the "long prayer." The congregation has become an audience. This develops the critical sense, and here you will find the reason for much of that dissatisfaction with preaching and preachers which is in the air today. The longer a pulpit is vacant, the wider the variety of speakers, the keener is the critical spirit of the people. The more profound the worship which has been offered to the pulpit and the preacher the more difficult it is to find another idol satisfactory to the majority.

Who has driven out the spirit of worship from the churches? The blame seems to be evenly divided. Many a minister pays little attention to the order of worship. Rarely will one exchanging take time or trouble to be on hand early enough to make himself familiar with the order. The congregation is amazed to behold the leader of worship stumpling along and showing at every step that he has given no thought or attention to the particular order for that service. Not until he reaches the sermon does he seem to be on familiar ground. I have seen ministers come into the pulpit in the most careless and irreverent manner. They appear very much as does the lecturer upon the platform. I was not surprised to hear a reporter speak of the "rostrum" in a certain church. Often the pulpit is made to look as much like a platform as possible.

In some the arrangements suggest the music hall, with the organ in place of prominence. I recall one meeting house which, from its interior plan, you would suppose had been built for the worship of the choir. The very fashion of the pews often is so suggestive that the ungodly or worldly minded man, when he enters the church, instinctively puts his finger in his vest pocket and feels for his seat check. When hearers are assembled the preliminary exercises begin. The minister announces a hymn and says, "Let us sing," while he himself proceeds to take his seat and do his pulpit "chores." He finds his place for the Scripture reading; possibly has a little conversation with some usher who comes with a late notice. If there is any time left before the congregation reaches the last verse he is careful to spend it looking over his sermon or in counting the people. Then he rises and says, "Let us pray." The audience settles back into the comfortable pews—the envied saints in possession of the corners. Some make a slight pretense of covering the eyes with the hands, but the great majority make no change of position that will disturb their ease.

But it is not all the fault of the man in the pulpit. How many come to church, take a seat and then look about to see who is there. They have been chatting gayly with some one in the porch, now they turn and give the latest news to their neighbor in the next pew. The multitude of organizations that now cluster about the church claim the time as soon as the benediction is pronounced for the transaction of their holy business.

Where lies the remedy? Some tell us, "More form, printed prayers and responsive readings." This may help and this may hinder. The real need is deeper than any order of service. It is in the spirit of the people and of the ministers. They need to realize that the house of God is a house of prayer and praise, a house of worship, and both to understand that the chief thing is not the sermon. We Protestants often make altars of the pulpits and worship the Bible and the preacher. In some of the new structures built by the churches of our faith and order a change has been made in the form and fashion of the pulpit, in the placing of the organ and communion table, and the people are feeling the effect.

We are slow also in learning what part and power music has in the worship. Some still defend the trained quartette and the dumb

congregation. Did you ever notice the careless contempt which a swell quartette often displays when they are obliged to lead a congregation in singing a hymn and how meekly the people follow, about a note behind, in timid fashion, as though they hoped the quartette would forgive them for presuming to sing? I remember once hearing the charge made that a certain minister had been "meddling with the music." A charge worse than that of heresy!

Suppose the church should appoint a committee to hire a reader who, at a certain time, by way of prelude, would step forward and read selections from certain operas or plays, and then after the sermon give the audience bits from the latest novel or ballad. Yet this is often done with the music. The clergyman should be trained in the history and purpose of religious music, even if he cannot sing a note. If there is a choir or chorus he should know the members personally and inspire them with the spirit of reverence. He should regard them as associates with him in leading the worship. I know of one minister who always meets the choir and offers a prayer with them just before they take their place in church. The congregation should treat the singers not as part of the music machine but as Christian men and women and the service of song will become an aid to worship.

THE CONDITION OF THE CHURCHES.

It is a fact hard to gainsay that an increasing per cent. of our preachers turn with anxious hearts to the "Calls" and "Resignations" of each new *Congregationalist*. But the condition in our churches is little better.

How few are the congregations not divided, quite definitely, into those known as the pastors "friends" and those who—the phrase we were going to use would not have expressed enmity, neither would it satisfaction and certainly not silence.

Many a minister on exchange has been put to the blush when, at the foot of the pulpit stairs, he has received a most cordial greeting, accompanied by words like these: "We haven't had such a sermon as that for months," "It does seem good to hear a sermon," "We've got something today worth carrying home," "We are not used to such preaching as that," "We wish our minister could preach as you do," "We wish you were our minister," and thus on, *ad nauseam*.

Do expressions like these—and they are heard in many of our churches—indicate "friends"? Made more publicly are remarks like these: "Our pastor does well enough but the young people don't take to him," "Our minister forgets that there are any old people in his congregation," "Our pastor can't get out of the ruts," "Our pastor tries hard enough but, the fact is, he doesn't know how to get up a sermon," "Our pastor is good enough in the pulpit but good for nothing out," "We shall never be in a good condition until we have another pastor." Can those who say such things be other than restive parishioners? But their number is legion and pretty widely scattered through our churches.

Men prominent in church circles are sometimes approached in this manner: "We have a good minister, nothing can be said against him," but many of us feel he is not the man for the place; now if you hear of a good church looking for a good man please mention his name to the committee."

To these more hidden evidences add those publicly known, and what can be said of the peace and quiet of many of our churches? How many are wholly free from this plague spot of restlessness? The infection seems to pervade the whole religious atmosphere, spreading more and more and affecting other denominations as much as our own. In view

of this can we wonder at the low spiritual condition so prevalent today?

Can a pastor, filled with restless longings for another field, be "a good minister of Jesus Christ" to his present charge? How much of uplifting for his own people can there be in the sermon prepared to impress the committee from some pastorless church who, it is fondly hoped, may be present at its delivery? Can there be any heart in the pastoral labors of one whose eyes are directed longingly toward another parish? Can the petition for a new field inspire earnest supplication for the immediate outpouring of the Holy Spirit upon his present congregation? A restive minister makes a barren church.

But what can be said for the churches, divided into the pastor's "friends" and "opponents"? How can their members be "of one mind in one place," thus made ready for the descent of the blessed Comforter? How long can a house divided against itself so resist the devil that he will flee from it? Are itching ears conducive to spiritual life? A restive church makes a barren ministry.

The supreme need of the religious world today is a spirit of contentment and peace—pastor and people happy in each other because happy in the Lord, and happy in the Lord because happy in each other. C. M. B.

THE PROPOSED MINISTERIAL BUREAU.

Since the last State Association much interest has been manifested in the organization of a ministerial bureau upon such a basis as should adequately represent our denominational needs in bringing pastorless churches and ministers without parishes into relations with each other. At the State Association of 1892 a committee was appointed to act in unison with like committees of the Massachusetts H. M. S. and the A. C. A. to consider the subject and, if found best, to formulate a plan to be submitted to the next State Association and also to the societies above mentioned.

The joint committee was made up of Thomas W. Bicknell, S. B. Shapleigh, Thomas Todd, Rev. Drs. Kingsbury, Hamilton and Horr, Professor Taylor and Rev. Messrs. Oliphant, Hatch, Coit and Palmer. It has had several meetings, in which the matter in all its bearings has had the most careful consideration, and finally agreed to report a plan of which the following is a digest. The full report is to be sent to the spring conferences throughout the State for review and action before the meeting of the State Association.

The report recognizes the necessity of a greater unification of denominational forces in carrying forward our providential work in the State. Careful examination demonstrates that the number of pastorless churches and ministers without parishes is increasing, while it is equally obvious that there is at present no adequate means of bringing these two factors, so essential to the progress of Christ's kingdom, together. A bureau having the sanction of denominational authority and under the supervision of duly appointed directors is the need of the hour.

Such an organization should have at its head an able executive officer, a minister of recognized position and character, having the confidence of both our churches and pastors, whose office should be analogous to that of the secretaries of our benevolent societies, whose designated work it should be to seek to understand the wants of our churches and ministers and be able to aid judiciously both, without in any way trenching upon the prerogatives of either as held by Congregationalists. Such a bureau should be directly supported by the denomination, so that neither ministers nor people would be called upon to pay tribute to it as a commercial agency.

The support of such bureau should come

directly from the Congregational churches of Massachusetts, through the General Association, and from the Massachusetts H. M. S. and the Congregational Association, and should be under their joint care and supervision, through a board of directors, five of whom should be appointed by the State Association and two from each of the above societies, the expenses of the bureau to be met by an assessment upon the churches of a sum not exceeding three cents per member. The above contains the salient points of the plan, submitted to the full committee by a sub-committee, consisting of Hon. Thomas W. Bicknell, Thomas Todd and Elijah Horr, and unanimously adopted by them.

E. H.

WORKING MEN—ONE THING TO SAY TO THEM.

BY ROBERT A. WOODS, ANDOVER HOUSE, BOSTON.

Men and women, representing in one way or another the faith and activity of the church, are feeling more and more the difficulty of meeting working people upon a plane of mutual understanding. Some ministers rush boldly in where there is hardly standing ground for angels. Others are over cautious, saying that until they have deeply studied social questions and have actually mingled with labor men they will not essay to preach sermons on the labor question. No doubt, also, there are some who think that the burning questions of their own time are material only to the newspaper and not to the pulpit.

But the prophet surely is the spiritual interpreter to men of their own times, lifting even the simplest passing events into the clear atmosphere of eternal principles. Few reasonable people will now deny that there is a labor problem. There are some wise men who believe that, taking it with all it involves, it is the greatest question that affects humanity today. It is not impossible that social movements as they develop may prove to be full of messages for the prophet, full of the most vital bearings upon the moral and religious life of the individual and of the community. There is, indeed, the danger of looking upon current issues merely as furnishing so much "copy" for sermons, and of using them as such. But there is also danger in rejecting them as such. Current issues—social questions, particularly—must be studied and pondered and worked at until their deep consequence to the life and destiny of human souls begins to be a matter of one's own experience.

There are many in these days who have begun to have such experience, and with the zeal of disciples to a new cause are already asking, "What shall we do?" And it must be answered first of all, "Be careful what you do." It is a matter of extreme difficulty for a person not of the working class to appreciate the rankling there is in the hearts of many of its best representatives against all that they associate with "capital." To a large extent they associate ministers and churches with "capital," and often the best meant words may, under the circumstances, prove to be most inopportune.

It is absolutely necessary to remember that a working man must be met upon the basis of his convictions whether he is the victim of prejudice or not. Put yourself in his place. There is reason in his position, and one cannot even meet him in his unreason without patiently learning just what his unreason is. Working men think min-

isters are afraid, and as long as ministers continue to talk to them in the unknown tongue of conventional culture and religion they will feel sure that they are right. The missionaries must learn the language of those to whom they are sent, unless they think that only the formal witness needs to be borne, whether men are saved by it or the more hopelessly condemned.

If they will not hear preaching it does not meet the case to go to other men more easily predisposed to listen. It is these men that we are after now and we must have them. The church is weak and narrow and aristocratic for the lack of them. If the church cannot get them—not individuals but this class of men—it is false to its origin, and for everything save being a pleasant religious club it is a failure. It is idle for us to think that we can meet the difficulty by throwing greater force into our present way of talking and acting. It is foolish to speak louder, expecting our strange tongue in that way to be the more readily understood. They hear already, but they do not heed; they do not catch the meaning. We feel out after them, but we do not find them. Their life gives no answering touch to ours.

The only way is for those who believe that they have a mission and a message to the working classes—that is, to the larger half of humanity—to come into living sympathy with working people as they are, to find just what things interest and arouse working people, and so far as these things lead at all toward a better life gradually to supply them. Every such thing, as working people now use it, must by patient effort have the sting taken out of it until they begin to like things better without the sting than with it, until they begin a little to love those things which are pure and lovely and of good report.

One who has made any such beginning with working people has something to say to them which they can to a degree appreciate. It is a matter which has already had a vast influence upon the labor movement and is destined to be one of the main lines of the solution of the labor problem. A person who has met working people upon the plane of their own lives and has helped them to rise to a somewhat higher plane can tell them as no mere moralist can of the value to their own individual lives of intelligence, purity and rectitude, and of the elevation of their class through the elevation of its units. And particularly such a one can tell them, what would be "only preaching" in any one else, of the great economic, as well as moral, fact that every labor contest is to a marked degree influenced by public opinion. This will be more and more so as industrial questions become public questions. Whether working men are going to be able to use more money is the consideration that on the whole directs popular sentiment. This may not be sound economics, but there is not a little in current economics which was excluded from the science twenty years ago as being ethical. The gradual invasion of economics by ethics is of a kindred nature with the conquest of the natural man by the spiritual. At any rate, when working men can show that larger wages and shorter hours mean for them steadily improved conditions of life, better food and clothing, neater homes, purer recreation, as well as progress into

higher things, the great body of the people who, whether from choice, habit or compulsion, are not particularly interested in larger dividends, are going to say, let the wages be larger.

The London dock strike of 1889, one of the most significant in the history of labor struggles, was won through a favorable public sentiment. English people are beginning to believe that there is a possibility of a better kind of life even for dock laborers and to insist that they shall have the means of such a life.

Every American working man who tries to be intelligent and righteous is drawing a body of moral support to the labor cause. Every one who is dull or degraded is keeping up, in so far, the feeling of alienation. Every drunken working man is guilty of high treason against his class. This is something to say to working men that is highly worth saying. They will not listen to all who might say it. From the lips of many men it would fall as empty as any other sort of exhortation would. But from those who have, through toil and discouragement, brought them to feel in themselves the self-respect that comes from a clearer mind and a truer heart, it will seem to them much like a stirring discovery of their own drawn out of fresh experience.

SCHOOL BOARDS AND TEMPERANCE.

BY MRS. MARY H. HUNT, HYDE PARK, MASS.

The friends of good order in Massachusetts are just now punctuating their joy over the gains for temperance as shown by the recent votes with the question, "What can we do to so effectually increase the sentiment against the use of alcoholic drinks that society will be rid of the evils of intemperance?" To these we would submit the following suggestions:

Popular ignorance of the fact that alcohol and other narcotics have the power to create an uncontrollable appetite for more leads to the formation of such appetites and their consequences. No boy expects to become a drunkard when he begins to drink. In fancied security youth of generation after generation have embarked in the current of tipping only to be drawn in the rapids of appetite and finally plunged over the awful abyss of drunkenness. To prevent this and thus pre-empt the childhood of today and the nation of tomorrow for an intelligent sobriety is the primary object sought by what are called the temperance education laws already enacted by the National Congress for all schools under Federal control and by thirty-six out of the forty-four States that constitute the United States. In these schools are the overwhelming majorities of the future, the lawmaking power of tomorrow.

Every year's experience and observation strengthens my faith in the prophecy that ten years from the day when physiological temperance is as thoroughly taught in all the public schools as geography and arithmetic the alcohol question will be settled and settled aright in this Republic by popular intelligence with corresponding habits.

The parties who ought to take the first official steps for the enforcement of a temperance education law are ordinarily the local school boards. These steps, if rightly taken, are: (1) the adoption of a definite course of study with adequate time and

place given to it as to other branches and for each grade of pupils; (2) the recommendation of text-books containing the facts the law requires taught, graded to the capacities of the several classes of children.

In the discharge of these duties on the part of school boards there is wide room for improvement. They have too often recommended books notably lacking in temperance matter and so absolutely out of grade as to be practically useless. Conscientious teachers in such cases have tried to give oral instruction, but they have not had the previous drill in this that they have had in other branches. When neither the teacher nor the books are in possession of the facts to be taught it is not strange that the teacher soon runs out of matter and therefore soon drops the attempt, nor that error instead of truth is often taught. Oral instruction on this topic in all grades above the primary has been and still is a signal failure. We must insist upon text-book study in all grades using text-books for other like branches if we would not be mocked with disappointment in results.

A master in a city under temperance education law recently said: "I can and will teach this branch when it is put into my course of study and books containing the subject are put into my hands and those of my pupils, but the school board must do that first. If they fill my course of study absolutely full with other branches, leaving no time for this, and at the same time neglect to give me or my pupils adequate text-books, I cannot do much."

This statement represents the relation of school boards to the enforcement of these laws and reveals the greatest hindrance to be overcome. The neglect with these officials is often due to misapprehension or indifference and sometimes to positive opposition. The appeal in the latter case is to the people for the election of persons who will execute the law. The man who would withhold this instruction from the children of a city or modify its full truth for fear of injuring the brewing or other liquor interests is most unfit to be intrusted with any care of the education of the children of this age. Misapprehension on the part of school boards can be enlightened, the indifferent can ordinarily be aroused, if not they should be retired. The member of a school board who claims to believe in this study while he or she refuses to provide suitable books and time for its pursuit is not unlike the man in Maine who said he "believed in the prohibition law but was ag'in' its enforcement."

Hard indeed must be the heart of the man or woman who could deliberately withhold the utmost warning science has against strong drink and other narcotics from the children under his or her care. If we deliberately, or otherwise, withhold a given instruction from a child are we not responsible for what may follow to that child's future, and to others through him, because of such withholding? It is not too much to say that the officials who carelessly, negligently or purposely fail to provide for the full enforcement of the temperance education laws in the schools under their control are incurring a fearful responsibility for the drunkenness of the future. The time has come for calling attention to this from pulpit, platform and press.

The Home.

MY SPRINGS.

In the heart of the Hills of Life I know
Two springs that with unbroken flow
Forever pour their lucent streams
Into my soul's far Lake of Dreams.

Not larger than two eyes they lie
Beneath the many changing sky,
And mirror all of life and time,
Serene and dainty pantomime.

Shot through with lights of stars and dawns,
And shadowed sweet by ferns and fawns—
Thus heaven and earth together vie
Their shining depths to sanctify.

Always when the large form of Love
Is hid by storms that rage above,
I gaze in my two springs and see
Love in his very verity.

Always when Faith with stifling stress
Of grief hath died in bitterness,
I gaze in my two springs and see
A Faith that smiles immortally.

Always when Charity and Hope,
In darkness bounden, feebly grope,
I gaze in my two springs and see
A Light that sets my captives free.

Always, when Art on perverse wing
Flies where I cannot hear him sing,
I gaze in my two springs and see
A charm that brings him back to me.

When Labor faints and Glory fails
And coy Reward in sighs exhales,
I gaze in my two springs and see
Attainment full and heavenly.

O Love, O Wife, thine eyes are they—
My springs, from out whose shining gray
Issue the sweet celestial streams
That feed my life's bright Lake of Dreams.

Oval and large and passion pure
And gray and wise and honor sure;
Soft as a dying violet breath
Yet calmly unafraid of death;

Thronged, like two dove-cotes of gray doves,
With wife's and mother's and poor folk's
loves,

And home loves and high glory loves
And science loves and story loves,

And loves for all that God and man
In art and nature make or plan,
And lady loves for spidery lace
And broderies and supple grace

And diamonds and the whole sweet round
Of little that large life compound,
And loves for God and God's bare truth,
And loves for Magdalen and Ruth,

Dear eyes, dear eyes and rare complete—
Being heavenly sweet and earthly sweet—
I marvel that God made you mine,
For when He frowns 'tis then ye shine!

—Sidney Lanier.

WAYS IN WHICH A GIRL MAY EARN HER LIVING.

A generation ago teaching was almost the only lucrative employment for young women just out of school. Today there are in Massachusetts alone more than twenty branches of industry in which they are successfully engaged. If one has a liberal education her range of choice for a life work is practically unlimited, but notwithstanding this fact there are proportionately quite as many graduates from colleges seeking employment as from the lower grades of schools. We have, therefore, collated from various sources a multitude of ways by which girls of different capacities and educational equipment may support themselves.

Some young women have a gift for handling tools which might be turned to account. A woman in New York, left penniless and with children to support, was skillful in recovering chairs and doing similar work. She had the good sense to try to develop a specialty and finally had all she could do in covering box window seats, those convenient receptacles in houses which have little closet room. She also learned to construct and cover box lounges, in which dresses can be folded at full length. The Women's New Century Guild of Philadelphia keeps two "women tinkers" employed. They go from house to house as wanted, make and lay carpets, cover furniture, turn old gowns and make over clothes. A certain locksmith has a wife who carries on the business with him. He does all the heavier work but she is quite as expert as he in fitting keys, putting new locks on trunks or fastenings on windows and attending to the countless other details of household repairs. A brother and sister might enter into a partnership of this kind. The widow of an English clergyman, living in America, earns \$2.50 a day, besides her lunch and dinner, by going from house to house and doing all sorts of odd jobs, from mending a screen to making a doll's house for the children from old boxes found in the cellar—a sort of "general utility" woman.

Architecture is a profession no longer monopolized by men. The designs for two new clubhouses, one in Delaware, the other in Pennsylvania, were furnished by Mrs. Minerva Parker Nichols, the architect who designed the Isabella Pavilion for the World's Fair.

In large cities young women are now employed to take charge of a dinner party, using the resources of the house as far as they will go and adding others at discretion, arranging the table and superintending the service. They also act as superintendents of weddings, being installed in the house some weeks before the ceremony, help select the trousseau and arrange all necessary details.

The New York School of Applied Design, opened only last September, offers a new and inviting field of labor. Pupils are trained to make designs for carpets, wall papers, oilcloths, cretonnes, chintzes and other branches of manufacture involving the use of original designs. Establishments which formerly secured their designs from abroad are now willing and anxious to obtain them here. Trade demands a constant succession of novelties and women have natural taste for combining forms and colors. This work is quite remunerative.

Nursing is already recognized as a most useful and lucrative profession. But it involves severe training and comparatively few girls have the courage and physical stamina to undertake the work. Out of more than a thousand applicants one year at the training school for nurses connected with the Bellevue Hospital, New York, only thirty-two had the necessary qualifications. Allied to nursing is a new field of labor as attendants for convalescents, chronic invalids, elderly persons and little children. In *Far and Near*, the organ of the working girls' clubs, Miss O. M. E. Rowe describes the system of training in Boston, the second city to try the experiment, Brooklyn being the first. The course, which is given by a

graduate of a training school for nurses, includes twenty-five or thirty lessons on subjects related to the care of invalids, from the making of beds to the preparing and serving of attractive food. The attendants receive less pay than the professional nurses but their services are required only in the cases which demand care and patience rather than skill. The recent interest in physical culture has developed numerous ways of self-support. A *masseuse*, for instance, receives two and three dollars an hour. Face massage is used extensively by wealthy women who are particular to preserve their good looks and ward off wrinkles. Manicures, chiropodists and dentists also make good wages.

Professional menders are in demand in large cities and manufacturing centers. To make this business profitable a girl should be well equipped with her own utensils in order not to bother her patrons to find them. The routine of one engaged in this service is thus described: "She takes the weekly washing, looks every piece over thoroughly, sews on buttons, repairs trimmings, replaces worn bindings, mends the flannels and darns with unusual skill the silk underwear and hosiery. She also mends delicate laces, cleans gloves and satin slippers, puts fresh ruchings and whalebones in basques and attends to the boot buttons."

Bookkeepers, stenographers and typewriters earn only moderate wages and these avenues are crowded. Employers complain that it is difficult to find young women who are really skillful in either of these callings. Herein lies the secret of many a failure. Girls, as a rule, are not thorough in what they undertake and they lack the persistency necessary to success. Let one gain a reputation for excellence, whether it be the writing of a book or the making of a pie, and her work will always be in demand. In this connection we note a curious fact as to the difference in wages paid to men and women for the same labor. When a woman works for others she generally receives less than a man; but in independent lines of business there is no discrimination as to pay between the sexes. For example, no woman is underpaid for anything brought to open market. She receives the same price for eggs, butter, fruit, flowers or poultry as a man. Hence girls who have a natural capacity for administering affairs are wise to go into business for themselves. Milliners and dressmakers are much more independent and earn more money than women on a salary. Fruit farms and nurseries are often profitable. A few years ago four school teachers formed themselves into a company and purchased a hundred acres of land near Fresno, Cal., for the purpose of raising fruit. Only two continued teaching, while the others superintended the hired men and assisted on the ranch, planting vines, picking, packing and shipping fruit. They now have a large business in shipping quantities of fine raisins every year.

Teachers of cooking schools earn excellent wages. One of the most successful among these, Miss Anna Barrows, says that there is a great demand for competent housekeepers, and yet few women can be found who are willing to fit themselves for these responsible positions. Marketing and general shopping for a number of families has

proved another lucrative means of support for a woman blessed with good judgment. Public librarians, especially those who take the course as it is given at the Columbia College Library, under charge of Melvil Dewey, seldom lack for places after graduation.

This outline is by no means complete, but it is sufficient to indicate that changing conditions of society are constantly opening new ways whereby young people may support themselves. Given a good character, health, exceptional proficiency in any one thing and a persistency that will not yield to discouragement and success is almost certain to crown one's efforts. We intend to print shortly a series of special articles setting forth more in detail the attractions and opportunities in specific lines of work now open to women.

A BAG OF OLD LETTERS.

BY MRS. CLARA SMITH COLTON.

One of the pleasantest of my childhood memories is connected with the "Uncle Joseph trunk" as it was always called. It stood in the hall closet and was only opened on state occasions when special company was expected and my mother went to get out the silver and the fine old linen tablecloths and sheets that had been her grandmother's. Then we children, hovering eagerly near the capacious, canvas-covered trunk, were allowed to look at and touch the dainty softness of grandma's embroidered white crape shawl, and to admire Aunt Clarissa's long black lace veil and mantle, Aunt Deborah's wonderful white leghorn "scoop" or "poke" bonnet trimmed with lilac ribbon, her rainbow-colored bead handkerchief bag, her fine white lamb's wool home knit hosiery and, wrapped in tissue paper, the tiny silver spoon bearing the prints of great-grandma's baby teeth.

Then there was the handsome green morocco portfolio, the large white silk handkerchiefs, the old-fashioned flowered satin vest that had been Uncle Joseph's, also his yellow gold locket that he took when he went away from home, containing locks of hair of the different members of the family with the autograph of each written in fine script underneath. Lastly mother would take out the pretty polished box that held the family daguerreotypes. "This," she would say, "is my older brother, your Uncle Joseph, who was a gentleman and tutored Benjamin Harrison, the grandson of the President of the United States. That large bag of letters in this end of the trunk was Uncle Joseph's; many of them were written when he was out West in the family of Mr. Harrison. You shall read them some day when you are old enough." In the natural course of time we became old enough to be allowed to examine the old letters, yellowed with age and sealed with red wax.

My uncle, Joseph N. Porter, and also the youngest brother of William Cullen Bryant and several other young men of their native village, Cummington, Mass., were determined to have a college course, but as they could not afford the expenses of Yale or Harvard they went to Illinois, then the "far West," and entered Jacksonville College which had recently been organized. Here they could find work to pay their expenses and enjoy the instruction of good

teachers from Eastern colleges although the general advantages were of course limited.

One of the letters written in 1841 from Jacksonville says:

It makes me sad, my dear parents, when I remember your unwillingness to bid me good-by for five long years and your fears that my choice of this new Western college was a poor one. But I am more and more convinced that I acted for the best. While we are crude here in many ways, there is an earnestness of purpose, a high standard of scholarship and a deep religious spirit pervading the whole school, both students and faculty. Nearly all the students work to support themselves, which makes them value their education all the more. They chop wood, care for horses or cows, or do whatever comes to hand. We practice many economies which we accept in a cheerful spirit. We go without coffee and tea, eat brown bread and limit ourselves as to meat and desserts, but we always have wholesome, well-cooked food and I find my health much better in this dry prairie air than it was in my native New England hills.

In another letter, written in 1842, he says:

I believe there is a wonderful future in store for this great Western country and that in less than fifty years it will be sprinkled with thriving cities. We hear that the railroad is soon to reach Springfield, the capital of Illinois.

My uncle's letters from North Bend tell of the beautiful family life of the Harrisons, of the morning and evening devotions, of the respect paid to "grandma," the widow of the first President Harrison, of how her son, Gen. Scott Harrison, escorted her to the head of the table at every meal and the whole family remained respectfully standing until she was seated, of the pleasant surprises and gifts that were so often planned for grandma, of the interest that she and the parents took in the thoroughness and progress of the children in their lessons. One of the letters from North Bend speaks thus of the little pupils:

I am not only fortunate in being in so delightful a family, but my scholars are all bright, affectionate and respectful. Benjamin is my favorite. He has rare good judgment and reasoning powers for so young a lad. If it were not so trite a saying I should predict that he will yet be President of the United States.

After five years spent in the West my uncle went back to his Massachusetts home to spend the Christmas holidays, and while there he received a letter from the Harrisons which gives a glimpse into the sensible and happy home life that had so much to do in molding the character of President Harrison. The penmanship of the letter signed "Benjamin" is unusually good for a boy of twelve years and is more bold and plain than that of his older brother. Two words, "doctor" and "equally," are found in Benjamin's letter as the only mistakes.

LONG VIEW, NORTH BEND, O., Dec. 23, 1843.

Mr. Joseph N. Porter; Dear Sir: Benjamin began a letter to you on the day we promised to write. But he had no paper to copy it. Pa, Benjamin and myself rode to the Bend today and found them all well. I hope you arrived home safe and found your sister better and the rest well. Your mother must have been glad to see you after so long an absence. Nothing new has happened since you left here. Manuel is somewhat better but he has done no work as yet. I must close this letter with the promise that my next shall be longer and better. Your friend and pupil,

I. A. HARRISON.

Mr. Porter; My Dear Sir: I add a few lines to Irwin's letter merely to say that I think of you often and with feelings of gratitude and respect. I hope you found no bad news at home to mar the enjoyment of meeting with your family and that your friends were all well. We are now all pretty well with the exception of Betsy who has been quite ill. She is now however much better. Monday is Christmas and brother and myself have just cut off the head of a goose for dinner; a gobbler was previously slaughtered for the same purpose. I wish you could be here to partake

with us; but I suppose the day is equally observed in New England and that you will have equally as good a dinner at home. I have nothing new to write about except to tell you of the death of Mrs. Brower, the mother of the Doctor. Your obliged young friend,

BENJAMIN HARRISON.

SATURDAY NIGHT, Dec. 23, 1843.

Joseph N. Porter, Esq.; Dear Sir: I know of no one who would be more ready to overlook with kindly eye any defects in young correspondents than yourself. But really the apparatus with which the boys have had to operate in perpetrating the foregoing lines might well claim the indulgence of the most severe critic. The pens are "tattered and torn" and the ink is—in fact, not much better than no ink.

I desired them to write and promised that I would explain the disadvantages under which they wrote. I assure you that the sentiments the little fellows express in the foregoing lines but faintly shadow forth the love and respect they bear you. We have nothing new. The Christmas holidays are at hand and my Dutch employes are all on the wing for Cincinnati. Nothing will, of course, be done in the farming way for some days to come.

The river is almost bank full and the probabilities are in favor of still higher water. We have had very warm and open weather since you left us.

The price of pork in Cincinnati has already begun to advance and had reached \$2.00 last week with the prospect of reaching much higher. My hogs are not sold and I shall feed and keep them for some weeks.

I shall look for a letter from you soon. I hope your journey was pleasant and that you found your family well. Although a stranger to them I claim an interest in the welfare of your father and mother and I wish to be kindly remembered to them.

Please accept yourself, on this the 23d of December, my affectionate Christmas salutation, and believe me always,

Your obedient servant,
J. SCOTT HARRISON.

My Dear Sir: I fully intended to write you last evening, but as the boys are going to write I will add just a few lines to the same letter. We are all quite well. The boys are in the kitchen making molasses candy and poor little [name faded out], though he can scarcely keep his eyes open, is determined to help pull the candy. He often talks about you. I hope you had a pleasant journey. I shall have to close now because they are all asking me to go to the kitchen and help pull the candy.

Yours truly, Mrs. J. SCOTT HARRISON.

The following lines are printed, evidently by a very young child:

Dear Mr. Porter: I claim a corner in this for to thank you for the little book you were kind enough to send me. Good-by [name faded out].

HOW RACHEL WAS CURED.

A TRUE STORY.

BY HELEN PEARSON BARNARD.

"A case of nervous prostration," said Rachel's physician. "You need complete rest. Shut yourself away for several hours each day, even from your family. Every noise that reaches your ear arouses the brain and helps the insomnia."

"I cannot be shut away!" cried Rachel; "not for half an hour without a tap on my door."

"Let them tap!"

Rachel replied, in a slow, weary way: "But my brain arouses to know the reason. There is no rest for the mother of six children. Lately baby sleeps in the daytime only; that gives me time to work, but"—

"Let your housekeeping go!"

"It isn't the housekeeping—I am beyond fretting over broken china dishes or accumulation of crusts—it is the children."

"Leave them with a relative," suggested the doctor, who was also an old friend. "Your mother or Ruth have leisure; it would be a pleasing occupation for them."

Rachel's pale cheek flushed. She spoke doubtfully: "Mother has brought up one family and Ruth's nerves are delicate."

"Delicate fiddlesticks!" ejaculated the doctor. "You must have rest!" Suddenly he shot a keen glance at Rachel and added: "You can take your choice, madam, between leaving your children for a season now, or keep on in your suicidal course for a few months and give them forever to some other woman to bring up."

He noted the effect of this alternative with grim satisfaction.

Rachel left the office without reply, feeling too nervous to speak. Sadly she crossed the home threshold and received the greetings of her lively band. Like fair flowers they clustered about her, but unlike blossoms they had voices and now were all chattering at once. This was usually a sweet din to the mother's ears, but of late it had been torture. She found it difficult to answer questions and settle disputes with womanly patience. It had been her ideal to be enveloped in a holy Madonna-like calm, now she felt a strange desire to thrust her offspring from her with savage blows. It seemed to Rachel that this was the beginning of insanity. The doctor called it "nervous prostration."

Rachel's thoughts dwelt upon the problem of rest that night as she hushed the baby's cries that others might sleep. When that was done she did not retire, but sat by the moonlit window querying how she could enter upon the prescribed course. In the silence came a plan so sudden that it seemed heaven born. It was then the early dawn. Rachel softly began her household tasks and as soon as the rest of the world was awake sent to ask her sister Ruth if she would keep house that day while she went to the city. Ruth came back with the little messenger.

"I feel dreadfully indolent," she said, "but I suppose I must do something for suffering humanity. Don't buy the city out, sister."

Rachel did not reply or disclose the fact that her shopping bag carried more than it would bring: a dainty lunch and a cup of bouillon in a flask. She kissed each little face so gravely that Ruth said, "One would think you were going on a mission."

"So I am," replied Rachel, with a smile that verged on tears. She did not explain that it was a mission to her own self.

About eight o'clock Rachel entered a quiet city street, rang a doorbell and asked to be shown to "Miss Clarke's room." Miss Clarke was just ready to go to her daily occupation, but stopped for a friendly greeting.

"Can you stay five minutes?" asked Rachel, sinking into the nearest chair.

"Ten, if you like, you dear woman!" said Miss Clarke, heartily. "But what does all you? You are thin and your hands shake. I wish I had the whole day to give you."

"This room would be the best gift just now," said Rachel, with a nervous cough. "That is what I came in for."

She repeated the doctor's words and unfolded her plan. It was to rest in Miss Clarke's room two days in the week from nine to six. During these hours it was empty, as her friend lunched down town.

"Of course you are welcome," said Miss Clarke. Rachel also obtained her reluctant consent to sharing its rental. This amounted to twenty-five cents each day.

After Miss Clarke had gone Rachel took a sponge bath, darkened the room and went to bed as if for the night. There was no tap at the door, no baby's cry, nothing in the building for which she was responsible; she could surrender herself to rest. In less than an hour came sleep, that angel of healing, and the worn mother had forgotten care. Once she roused enough to know that she was actually resting and lay enjoying the delicious indolence till she slept again. The busy city hastened hither and thither, truck and carriage rolled through the street; in the basement dining-room people ate and went their ways, still Rachel lay in that sweet, health-giving, dreamless sleep.

Just before tea Rachel appeared to her flock. There was a joyous rush for her arms, a renewal of the old, sweet din. With gratitude Rachel noted that each voice was not a blow on bare nerves, that she could listen and respond with something of her own graciousness.

Twice every week for three months she went into her retreat and came back strengthened. She believes that she has discovered a cure for overtaxed mothers, one that costs little money, time or disarrangement of household affairs. Renewed health makes the joys of wifehood and motherhood so keen that she rejoices daily that she was led to leave her little ones "for a season," and not "give them forever to some other woman to bring up!"

THAT CLUB OF EIGHT.*

CHAPTER V. MILLICENT SURPRISES THE CLUB.

BY SARAH PARR.

Cassandra held her ground, though sorely perplexed. "Bress me! You ain' gwine ter run 'way an' break Miss Milly's hea't," she protested, hoping to right matters without distressing Millicent.

"I guess we ain't goin' to make fools of ourselves a-stayin' to no fandanger like this," growled Jake, resentfully. "We didn't look fer no comp'ny but us."

A combined growl echoed him. It was low. They were all afraid that Millicent might appear.

"Why, bress yer hea'ts, you's de hull comp'ny, 'cept de music-makers byme by. Walk in."

They hesitated. But another glance at the brilliant lights and the thickets of palms and ferns about the double doorway of the parlor was too much for their faith.

"See yar now," said Cassandra. She stepped within the hall. They sullenly followed. "Reckon you'll b'lieb dat," she chuckled, pointing to the green archway into the parlor.

Eight pairs of sullen eyes looked up. Eight voices read in changing accents,

"WELCOME TO THE CLUB."

A breathless pause, then a quick, exulting chorus: "Why, if 'tain't fer us! It's writ in them things they call immortals."

Millicent, hurriedly completing certain preparations at a table under the chandelier, had given no heed to the sounds of arrival. But now she turned and hastened forward. The boys, gaping up delightedly, never saw her till she was at the doorway, crying gayly, "Written in immortelles be-

cause this is to be an immortal club. Welcome, a double welcome to each member."

How adorable she seemed to those rough boys as she stood there in simplest white with pink roses at her belt and cordially grasping the coarse, cold hand of each. With the last grasp, and while they were still tingling with surprise and delight, she said, brightly, "Caps on the rack yonder and then come here. We must be quick. Cassandra's supper is ready and each member of this club should assume his badge before!"

"A badge?" echoed the boys, crowding after her as she went to the table just left, then, catching a gleam of silver and their own gilt initials within a row of satin-lined leather cases, "Miss Millicent! O! Hooray?"

It burst forth in a delirious shout and ended in a whisper. They had suddenly noticed Millicent's startled countenance. Instantly human nature quenched itself in respect.

Millicent could not help laughing, but her heart swelled joyfully. There was hope for her in the ludicrous little incident.

With suppressed cries the boys snatched their badges—eight solid and strongly made silver ladders, an inch and a half long. They were unique in design and the workmanship beautiful. Each of the six rungs bore one word, mounting regularly from the lowest rung: COURAGE, PERSEVERANCE, INDUSTRY, HONESTY, THOROUGHNESS, HELPFULNESS.

Pendent from the lowest rung were six little silver charms: a girdle, a breastplate, a sandal, a shield, a helmet and a sword. Each charm bore its own apostolic inscription: Truth, Righteousness, Peace, Faith, Salvation, The Word of God. From the topmost rung swung a little gold crown. It also bore one word: *Heaven*.

"I guess it's a riddle," cried Tommy Logan.

"'Tain't now," burst out little Billy Gregg, "it's a badge. Miss Millicent said so."

"I guess it's mor'n a common riddle," said Jake, slowly, lifting his intelligent gray eyes to Millicent's. "It means that if we go by our badges we've got to climb the ladder, an' the fust step up'll be courage, an' the"—

"Supper!" gasped Billy, rapturously, as Cassandra's bell pealed its call.

"And supper should be discussed first," laughed Millicent.

In a twinkling the badges were fastened. Millicent led the way with Jake. Evergreens hung from the chandelier, and the bounteous round table was beautiful with snowy damask, old family silver, delicate china and gay flowers. The boys took their assigned seats with furtive glances at each other, the youngest—Tommy Logan and Billy Gregg—on either side of Millicent.

But Millicent's brief blessing asked, Jake suddenly rose. Instantly a little stir ran around the table.

"You set still," ordered Jake, then, addressing his startled young hostess: "Miss Millicent, we're a rough lot, but we'd all like to behave like the swell boys you're a-treatin' us like. We didn't think as you'd eat with us, but jest give us a nice bite o' somethin' in a common way. We didn't expect nothin' like this," a comprehensive

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glance sweeping the table. "So if you'd put us through our paces a bit—tell us what to do an' how to do—we'll be thankful, ner forgit."

He sat down amid an assenting murmur. For an instant the lump that had risen to Millicent's throat was too big for speech; the next she answered, gayly and warmly: "A splendid idea, Jake, and I appoint you my assistant. I'll instruct and you must observe, report and correct."

This tactful arrangement ended all embarrassment. Amid great mirth the lessons in table etiquette began and proceeded.

Cassandra, carving broiled chickens at a side table, winked her eyes fast and muttered, inaudibly: "Dar's suffin in dat boy, too, I 'clar' ter man. An' if eber any yethly bein' ought a be flyin' roun' dat tea-table on wings it's Miss Milly!"

Millicent allowed the boys no time for painful self-consciousness.

As they gleefully left the supper room an exquisite violin solo sounded from the parlor.

Their love of music amounted to a passion. At the first note everything else was forgotten. They burst out as with one voice: "A fiddle!"

The wild whoop was followed by a wilder rush. Pell-mell they dashed upon Millicent's corps of musicians and vocalists.

"Bress us!" groaned Cassandra, staring after them and Millicent's pursuing figure. "An' dar's ter be a sucus wif de mus'kil! I 'clar' ter man I b'liebs I ain' 'verted ter de stuff. A sucus's mo'n I ba'g'ind fer, an'—Massey on us, an' p'sa've us now!"

An appalling crash had suddenly quelled the boisterous shouts—a harsh, broken strain from the violin, a loud mingling of shivering glass, splintering wood and frightened cries.

[Concluded next week.]

A LIVELY SCENE.

Inauguration day is always an exciting time in Washington and some of these historic occasions have been especially dramatic. A writer in the *Boston Transcript*, describing the scene when Jackson was inaugurated as the seventh president of the United States, says that it was the liveliest day the city had ever witnessed up to that time. Every man carried a hickory stick,—Jackson's nickname being "Old Hickory"—and horses were caparisoned with hickory bark. Ladies wore necklaces of hickory nuts and one or two wore bonnets made of hickory leaves. It was a decidedly rude crowd which accompanied the president-elect to the Capitol. Fully half of them wore pistols, had their pantaloons tucked into their boots and indulged in shouts far more expressive than elegant. The exercises on the fourth of March this year show a decided gain in manners, if nothing else.

FIGHTING A FIRE.

An opportunity was lately afforded the Chicago fire department to test its ability to control a blaze in one of the tall office buildings. A fire was discovered in the fourteenth story of the Chamber of Commerce building late one evening. The elevators were of great service to the firemen. Ropes were carried up and by these long lengths of hose were hauled up over the twelve balconies inside, then under a pres-

sure of 180 pounds the engines were enabled to play their streams on the fire in the attic. Owners of this class of property must breathe easily now that it has been demonstrated that such buildings are not beyond the reach of help in case of fire. The alarm most general at present, however, is not the prospect from fire but from water. All the conditions point to a spring break-up and overflow from the Desplaines River into the Chicago basin, with results which none like to contemplate.

YOUNG AMERICA AHEAD.

A good story is told of how a young American, Albert H. Washburn, astonished some Germans with whom he was dining and who insinuated that he could not name in order the presidents of the United States. He promptly accepted the challenge and coolly remarked, "While I am about it I may as well name the vice-presidents and also the secretaries of state." The incredulous Germans took down a book giving the names of all these officials and were astonished to hear them correctly repeated.

Then the young man turned upon them and asked if they could name the Prussian rulers from the time of Charlemagne down to Emperor William. Not one of them could go half through the list, and their chagrin was complete when Mr. Washburn said, "Perhaps I had better do it for you!" He named them all without a mistake and modestly said when asked how he ever accomplished these feats of memory, "O, my father had a taste for such things and taught them to me when I was a boy, and you see they are sometimes useful to know."

NOBODY KNEW.

Who should know or care that another poor family had come to the already overcrowded city from a green, quiet country home miles away?

Who should note the outgoing of the father morning after morning as the fall days grew apace, or the hopeless homecoming in the twilight when the mother had but to lift her anxious eyes to his gloomy face to read there the answer to her unasked question? There was no work, none at least for him, and day after day his steps grew slower and his eye less bright as he saw his little hoard of money melting away and knew that the dreary winter was approaching. But the weary quest was almost over. He came home one night through the crowded streets with throbbing brain and tired limbs. He passed no more through the low doorway until, encased in a rude pine casket, they carried him out to rest where the poor are laid away, each in his narrow, quiet bed. Nobody noticed all this. Why should they? Are not men and women dying every day in the great city and sleeping at night in the gray Potter's field?

Then alone, unaided, the delicate mother took up the burden. Nobody noted when her cheek grew wan and thin, her step more weary and her patient hands less steady. Nobody saw that her heart was breaking while she worked and wept. The burden was too heavy and she, too, lay down at length in the one scant bed which the little house afforded and slept. Nobody knew when the little stock of furniture was sold for rent, the windows of the dingy tenement closed, the door barred and four helpless children, fatherless, motherless, drifted out into the world alone, uncared for.

Ought any one to have known, to have cared?—*The St. Louis Deaconess.*

We are doing a good deal toward making ourselves look old and ugly when we give way to worry and fretfulness.—*Ruskin.*

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CONVERSATION CORNER.

B stands for BOY and for BOOK, according to our old primers. Well, we have the boy—a great many of him—and his sisters, too, ready for the subject of the week. What shall our **B** be? Books or literary questions and answers relating to them, I think, by the pile of assorted letters I have under that classification.

Three questions in our last symposium of this sort (Feb. 2) have been answered. Several members have sent copies of May Riley Smith's poem, Sometime, which have been forwarded to the querist or to "shut-in" friends. It is published as a tract in Chicago, in a booklet by A. D. F. Randolph, New York, and also, I think, by the American Tract Society. The number of our paper containing the query had also (on page 177) another poem by Mrs. Smith, whose home is in New York City, though she has been living temporarily in Colorado on account of an invalid son.

Various answers have also been received to the inquiry about the hymn,

The King of love my Shepherd is,
Whose goodness faileth never,
I nothing lack if I am His,
And He is mine forever.

It may be found (among other places) in Dr. Charles H. Richards's Songs of Christian Praise, Dr. Robinson's Laudes Domini, Professors Harris and Tucker's Hymns of the Faith, being set in the last—one correspondent says—to the beautiful tune *Domini regit me*. Two gentlemen—in Auburn-dale and Cambridge—write that it is set to music as an anthem in Schirmer's Series of Octavo Church Music, No. 125. The author is Rev. Henry W. Baker, Baronet, a vicar in the English Church, who died in 1877. It is said that the closing lines of the third stanza were his last words, just before his death:

And on His shoulders gently laid,
And home, rejoicing, brought me.

"E. B. Hollis," a correspondent writes, "is the pen name of Miss Ellen L. Biscoe of Holliston, Mass., author of the Cecil books, published in Boston," and a lady whom I met a few minutes ago told me that she is not only an author but, what is still greater praise, a gifted teacher in the Sunday school.

The old couplet, "Count that day lost," still eludes our search. Going up from my depot to the Congregational House, the other morning, I looked in at the Old South antiquarian bookstore hoping to find Staniford's Art of Reading there, but was disappointed. But, going up School Street, I met a fine-looking gentleman, who accosted me and said that Mr. Staniford was his uncle and that he had a copy of the book. I followed him up several stories into his room to see it, but only found the bare quotation without other lines or hint as to author. A few minutes afterward a lady came into the Congregational Library and said that she remembered it well in Watts on the Mind. A little later another lady confirmed this—she, too, had learned it there when a school-girl. Then up spoke one of those numerous secretaries or agents who frequent the Congregational House and remarked that when he read the query at home his wife recognized it as from Dr. Watts. I opened my mail and found this:

Mr. Martin; Dear Sir: Did not you and I learn the lines "Count that day lost," etc., in our schooldays, when we studied Watts on the Mind?
AN OLD CORNERER.

Yes, I remember the book very well; it was edited for the use of schools by Rev. Joseph Emerson and used in Byfield and Ipswich and Bradford and Derry and all the other old academies. After a long search I found a copy of Emerson's Watts at the Public Library, but not the desired couplet at all! At the place where it ought to have been was a long quotation beginning:

Nor let soft slumber close your eyes
Before you've recollected thrice
The train of actions through the day:
Where have my feet chose out their way?

Was this what all the "old Cornerers" remembered?

NORTH ADAMS, MASS.

Count that day lost whose low descending sun
Views from thy hand no worthy action done,

was marked upon all our samplers when I was a little girl.
MRS. B.

DEDHAM, MASS.

... We have the couplet in a book of proverbials copied for us by a school teacher many years ago, and from that day to this they have been favorite lines for albums. MRS. W.

OTHER QUERIES.

ROYALTON, VT.

Dear Mr. Martin: Fifty years since or more a poem appeared in a newspaper which I have long tried to find. It was an address by Spring to Winter and commenced, "Adieu, Father Winter," going on to say something like this:

You hard, old, clumsy fellow,
There is not a sod but I will have to mellow.

An article also appeared many years ago over the signature of "Dow, Junior," sometimes used as a declamation: "Of all the evils ever foisted upon humanity that of snuffing, chewing and smoking tobacco is the filthiest, the most demoralizing and the most inveterate." I am often asked for a piece to speak and have wished I had this. Long live the Corner! It is a mine of gold to the young and by no means amiss to the old.

Yours sincerely, MRS. D.

After that compliment I hope some of you will be able to report answers to the lady's questions. I remember the articles of "Dow, Jr.," and his "Patent Sermons," one of which this denunciation of tobacco doubtless was. His real name was Elbridge Gerry Paige, a native of Hardwick, Mass., and editor of the New York Mercury. He died in 1859. I do not remember the poetry, but I have just opened a letter from a literary gentleman, closing with these lines:

Snow! Snow! I hail your reign!
(Do you get the drift of what I mean?)

I see the drift all around my house and the trees covered with rime, but I do not sympathize with the spirit of this poet; to tell the truth, I do not wish to see any farther winter—I wish he would leave without making any more ado.

WEST GARDNER, MASS.

Dear Mr. Martin: Noticing what success the Corner has in finding lost poems through its readers I venture to ask for the poem of which these two lines are the only ones I can recall:

She spread the wings we had not seen,
And soared away to heaven.

MRS. C.

I do not know as valentines are literature, but Sarah Noah received one last week, postmarked Boston, with a picture of a mouse on it and itself anonymous; I have several letters of the latter kind every week. The questions in some of these I would answer by mail if I could guess the full name and address. Will not correspondents always sign their names, not for publication but, in the words of another, "as a guaranty of good faith"?
MR. MARTIN.



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LESSON FOR MARCH 19. Prov. 23: 15-23.

TIMELY ADMONITIONS.

BY REV. A. E. DUNNING, D. D.

This lesson is placed here in response to a demand for instruction against intemperance. It is well fitted for this purpose, for it presents positive motives to holy character and between them places the warning against excessive indulgence in eating and drinking and against laziness. Wisdom is the counselor, and the maxims of this whole section of the book of Proverbs, from chap. 22: 17 to 24: 34, are called "the sayings of the wise."

Wisdom, in Proverbs, is a principle, disposing nature to wise arrangements and regulating human society for the good of its members. It is personified and represented as presiding over human affairs and directing how to choose the paths which lead to individual happiness and public prosperity. Let us put these maxims into modern forms and apply them to our own lives. This lesson affirms:

1. *Ambition to do right meets the approval of the best elements of society* [vs. 15, 16]. It would seem as though that were a truism, yet many do not believe it. They hold that righteousness is inconsistent with success; that we must put down others by craft or force in order to get above them. We have such men in business, in politics and society. And it must be admitted that some get rich and influential by these means. Wrecking railroads and insurance companies, cornering products which the people must have and selling out at artificially high prices, loading worthless stocks on those who believe men honest—these methods are often resorted to and when successful are regarded by many as brilliant achievements. Similar tactics have gained high offices in political life and have secured entrance into fashionable society.

Yet it is questionable if even those who have amassed the greatest riches or have won great political honors ever got what they most coveted. Jim Fisk and Jay Gould are not names that awaken public respect or gratitude. Senators Quay and Murphy are not mentioned among statesmen whom the people delight to honor. The book of Ecclesiastes well represents the man who got whatever his eyes desired—great possessions of herds and flocks, silver and gold, men singers and women singers, concubines very many—as saying, when he looked on all the works his hands had wrought, "Behold all was vanity and a striving after wind."

On the other hand, the possession of noble aims and the recognition of them by those who share in them is genuine happiness. An honest man would rather be Job, stripped of everything but retaining his manhood, than the preacher of Ecclesiastes, possessing all he desired of every kind of wealth but having sold himself. To possess the esteem of good men is better than to try to steal their property and succeed in doing it. "He that loveth pureness of heart, for the grace of his lips the king shall be his friend." Gracious words, prompted by noble purposes, will win for any one an honored place in the best society.

2. *Habitual obedience to God brings blessedness* [vs. 17-19]. Perhaps the first temptation to youth to try to be successful by using dishonest means comes from those who have by such means gained riches and power. When one finds himself envying sinners it is time for him at once to challenge his ideals. Does he desire the career and the end of such men as we have named? Has he set their lives as his ideal? Then the counsels of wisdom, the precepts of the Bible, the desires of his Christian parents may all be put aside.

But there is a nobler ideal, that of the man who wants to serve his fellowmen, to deliver

them from ignorance and poverty and vice, to put into them love and courage to do right and purity, till "we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." Very different from the men we have been considering are Moffat and Livingstone and Hannington and Patteson and Paton, who have transformed many thousands of bloodthirsty savages into kind and generous men and women living "in the fear of the Lord all the day long." But there is a reward of such lives, a "sequel," as the margin renders the word. Christlikeness is the sure consequence of serving Him. Blessed is the man who can see the glory of such living and aspire to it. His "hope shall not be cut off." There is a joy in such living that is cumulative. A few days before Phillips Brooks died he said with earnestness to a friend, "The best part of life is the last part."

3. *Animal indulgences lead to poverty* [vs. 20, 21]. They bring worse woes than this. But this result is so patent that no one will deny it. There is an honorable poverty which is consistent with respect, but that which men bring on themselves by sensual indulgence is always and wholly a shame. The saloon which swallows up the wages of working men and keeps them and their families wretched is a monster. Those who patronize it feed it with their souls and bodies to keep it alive and flourishing. Nor is this less true of rich young men who spend in gilded houses of vice money which others have earned for them, bringing dishonor on themselves and the name they bear.

See what such men barter for mere beastly appetite—wealth, health, honor, love, hope; the good name and happiness of those dependent on them; the safety of the community in which they dwell; every ambition which a pure heart and a healthy brain in a decent body may expect to realize. No one, of course, deliberately offers all these treasures in exchange for mere animal satisfaction with poverty, rags and shame. But the experience of thousands of years has proved that the saloon is the open door to just this condition. No place is more dangerous to manhood than that among winebibbers. Every village in the land today can furnish illustrations of the truth uttered thirty centuries ago that "the drunkard and the glutton shall come to poverty." Whoever takes to drinking liquor runs the risk of becoming a drunkard. With drunkenness belong gluttony, laziness, poverty and rags. No sane man denies this, and to every young man in the land the counsel of God and of every worthy man and woman is, "My son, if thine heart be wise, my heart shall be glad."

4. *Honoring parents makes both them and their children glad* [vs. 22-25]. No pleasure is greater to good fathers and mothers than to see their children true, useful, Christlike. The child cannot fully understand this. But if he has a chivalric heart he will believe it. What joy comes to a mother like that of seeing her manly boy the soul of honor and loyally devoted to her? What happiness to a father is like that of realizing in his children his own ambitions, and counting their service to the world as his? And what nobler tribute is ever given to human beings than that which children give to those who bore and reared them when they acknowledge that their inspiration to unselfish living is the example of, and love for, their parents? We praise God for Christian homes, places in which heaven on earth is nearest to being realized. We mourn for the many homes which might have been such had they not been ruined by drink.

Here, as often in the book of Proverbs, and indeed often throughout the Bible, is presented the striking contrast between a life of

self-denial, devotion to truth, a loyal service of God, on the one hand, and self-indulgence, sorrow, poverty and shame, on the other, the certain consequence of indulgence in animal appetites. This latter picture is made more vivid if we read on to the end of the chapter. Pointing to these contrasted pictures the voice of wisdom to every youth who hesitates about making his choice, the most pathetic voice in history or experience, is:

Now therefore, my sons, hearken unto me:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favor of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

One of the pictures in Froebel's Mother Play presents a toy shop. A gay booth is pictured, its counter covered with toy soldiers, sheep and horses—all that delights the heart of a boy—while drums and sleds and swords are placed in tempting array at the side. A father has brought his little son to select some toy, and, as the boy's mind is distracted by the richness of the display, the wise father advises him to choose carefully, to look well and to decide which of all the shopman's wares will give him permanent pleasure. Froebel suggests to the parent and teacher that the child's first experience in choosing and buying may be made the occasion for showing him what is offered in the great world market and of the importance of making a wise choice, a choice of permanent good. The toy shop with its glittering wares becomes an emblem of the great world, which is all before us where to choose.

This picture of Froebel's book, or a drawing suggesting the counter of the shop, may form the basis of our temperance talk with the children. They will tell you that the most highly-colored and shining toy would not be the best one to choose. The strong sled is better than the gay jack-in-the-box, because it lasts. It would be easy to draw the comparison here to some of the gay wares of Vanity Fair. Draw another counter and put on it bottles, decanters and glasses. Have you ever seen any of these? Some people have thought that these were good things to choose, but they are worse than the gilded toy of the boy. In the end they bring no pleasure but only misery and woe. A carefully chosen incident might be used here.

The wise man who wrote the Proverbs said: "For the drunkard and the glutton shall come to poverty." Do you think a man who chose poverty would make a good choice? Yet, in most cases, he who chooses strong drink really chooses that. Some people think ease and pleasure the best thing the world offers. "Just let me alone. Let me enjoy myself." Have you ever heard boys and girls say that? Our lesson says that drowsiness or ease shall clothe a man with rags. You wouldn't choose that would you?

But there is something for us to buy, something that always lasts and is always good. Draw another counter. Write above it, "Buy the truth, also wisdom and instruction and understanding." Show how these are bought and the price paid. Outline an open book on this counter and print on the pages for the golden text: "Buy the truth and sell it not." Truth and wisdom and understanding are found in the Word of God.

THE CHURCH PRAYER MEETING.

Topic, March 12-18. On God's Side. Josh. 24: 14-24; John 9: 31-41; 1 Tim. 6: 11-14. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 19-25. Temperance Meeting. Prov. 23: 15-23.

If I could have taken those who may chance to read these lines into the Pitts Street Rescue Mission in Boston the other evening the scene would have proved a far more powerful argument for total abstinence than any that can be put in words. There were 200 men, penniless, friendless, having drifted in from the wintry streets to this comfortable shelter provided by warm Christian hearts. What brought the great majority of them there? Liquor. As the services went forward half a dozen more in the course of the evening, in different stages of intoxication, stumbled down the stairs. A young Englishman next me, not over twenty-five years old, frankly said that rum was his worst enemy. He needed no argument to prove to him the evils of intemperance. Looking back upon a misspent past and forward into a future lit up by no hope, with tears in his eyes, he admitted that the only chance for him was to turn squarely about at the earliest moment. His predicament appears pitiful to us, but the likelihood of our ever being in a similar condition seems very remote. It is an improbable event if we have set our faces against strong drink, otherwise who dare prophesy? Probably hardly one of those wretched and destitute creatures anticipated such a conclusion to the life of indulgence, entered upon so gayly and thoughtlessly years before.

The temperate life is the safe life. To have a proper regard for one's personal safety is not unmanly. We admire the engineer who sticks to his throttle and tries to stop his train though sure death await him, but as respects the man who balances himself on a tight rope over Niagara Falls the popular verdict is, "Thou fool." It is better to be safe than to be sorry. A man can be tied up in chains far more disgraceful to him than his mother's apron strings. The gentleman who wanted to hire a coachman and put to each applicant the question, "How near can you drive to the edge of a precipice?" rejected the men who thought they could go within a few inches and chose him who said he would keep away from it as far as he could.

Another reason for a temperate life is that we ought to be at our best all the time. When the college crews go into training for the New London race their trainers taboo indulgences, that when the test comes and the word "go" rings out every man can be at his best as he pulls away for the stake, his muscles hard, his nerves tense, his head clear. Why should not college men who watch athletic contests or who go about the country for one reason or another strive to be at their best always, for the sake of their alma mater, themselves and the ideal of cultured manhood which they are supposed to represent? We should not then be hearing of glee clubs, from institutions which bear honorable names, stocking up their private cars with liquor before they start on extended trips. The Christian man owes it to his Master to be in the best possible condition, physical, intellectual, spiritual all the time in order to hear what God may have to say to him and to do the work God may point out. Does the use of liquor favor such a condition?

Parallel verses: Prov. 20: 1; 23: 29-35; Isa. 28: 1, 7; Dan. 1: 8; Matt. 5: 29; Acts 24: 25; 1 Cor. 9: 25; Gal. 5: 22-24; Eph. 5: 18-21; 2 Pet. 1: 5-8.

An interesting account of a visit to Rev. J. Ketley in Georgetown, British Guiana, by twenty aboriginal Indians, led by a converted Portuguese, has just been forwarded to the

directors of the London Missionary Society. The Indian party had traveled over a thousand miles and had spent seven weeks on the journey. They sought Christian baptism and pleaded for a missionary, guaranteeing a congregation of 1,000 people. They had already erected a church.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

The fortieth annual report of the C. C. B. S., setting forth the work of 1892, shows \$168,449 gathered into the treasury. Toward this sum several women's home missionary unions, Christian Endeavor Societies and Sunday schools have contributed generously. The whole number of church buildings completed during the year is 130. Loans have been voted to twenty-one churches for houses of worship, grants to 167, loans and grants to twenty-three, making 188 churches to which aid has been given on church buildings. Parsonage loans have been voted to fifty-eight churches. The map which is issued with this report in the *Church Building Quarterly*, dotted with characters representing church buildings and parsonages, shows at a glance the grand work which the society has already accomplished. For the future it is important to keep abreast with the growing work. The number of regularly organized Congregational churches in the States and Territories that have no house of worship is 485. More than four times that number have no homes for the pastor. It is safe to say that a church too weak to put up a house with a reasonable amount of benevolent aid is too weak to live without one. Indeed, an average of 100 churches have been dropped every year. All that many of them need, however, is encouragement and financial aid, which could be promptly offered if the donations to the C. C. B. S. were increased.

The Congregational Association of Christian Chinese in San Francisco numbers 441. Their gifts last year for missionary work were \$3,676. Their total contributions were \$6,079. Do not these figures stand for as real and deep interest in building up Christ's kingdom as the gifts of the average American congregation will show?

We may learn more than one lesson from the Chinese. In the matter of beneficence a Chinaman who lately died in Neponset, Mass., offers a worthy example. A few facts as to his liberality in a single year are significant. He sent \$160 to China to establish a Christian school. To his sister, the only other living member of his father's family, he sent \$300. He collected \$1,100 among the Chinese between Providence, R. I., and Marblehead, Mass., to establish a home for poor children in his native land. Last spring, when Trinity Church, Neponset, which he attended, proposed to repair and enlarge its building, he insisted upon contributing fifty dollars, in spite of the pastor's remonstrance. Later, when a fair was held to aid the church, he gave the equivalent of twenty-five dollars. His offerings were voluntary, constant, abundant. His idea of personal and general obligation to support the church financially was expressed to the pastor in the following words: "People go church. Box pass. Put no money in box. No right."

Speaking of books and periodicals published in the native language, Mrs. E. S. Hume of India, in one of the Woman's Board prayer meetings in Boston, expressed the opinion that the great need is not for literal or even free translations of English ideas but original composition which shall be in the line of the Hindu habits of thought, with their idioms and figures of speech so entirely different from ours. Of course it is very difficult for adult English-speaking people to acquire this familiarity with the language. The Hindus

are not slow in recognizing this, as is shown in the case of a native Bible woman, whose prayer for Mrs. Hume was, "Lord, untwist her tongue," and then, "Lord, untwist her notions," which was equivalent to asking that she might acquire the pronunciation of the language and then think and speak in its idioms.

THE WORLD AROUND.

An appeal for the Soudan and Upper Niger Missions has been issued by the English *Church Missionary*. In welcoming re-enforcements the committee states that the original leaders of the mission, Graham Wilmot Brooke and J. A. Robinson, were removed by death and the whole band of 1889 broken up before the projected scheme could be tested, but the principles upon which they worked are to be followed out by the new men. These principles imply a complete revolution in missionary methods. As the missionaries enter the Moslem states under the necessity of violating the Moslem law, which forbids the endeavor to turn Moslems to Christianity, they will voluntarily lay aside all claim to protection as British subjects and place themselves while outside British territory under the authority of the native rulers. The missionaries will, in fact, endeavor in every way to share with the people the difficulties and trials of their Mohammedan environment.

Rev. Dr. Griffith John of China tells an interesting story of a young Chinese convert who died recently while on missionary work far from his home. He entered the service of Christ more than a dozen years ago. The faithfulness and consistency of his new life were testified to by his native friends, who said of Mr. Wang, "There is no difference between him and the Book"—an eloquent tribute to Christianity and its transforming power in heathen lives. There are too few of us in Christian lands of whom this could be said. Dr. John says there are many Chinese Christians as good and faithful as Mr. Wang.

In a speech which Mr. H. M. Stanley recently delivered in London in behalf of English Wesleyan foreign missions the famous explorer took a decidedly rosy view of missionary achievements in Africa. He thinks that people who remain at home should extend to the missionaries a measure of patience equal to that which they must exhibit toward the unenlightened people among whom they labor. He alluded to the slow progress of the early Christian missionaries in Britain, and looks forward to the day when the name of Livingstone in Africa shall be venerated side by side with that of Augustine in England. The great traveler said that chief among the necessary qualifications of a thoroughly efficient missionary are self-sacrifice and an abiding hopefulness. He emphatically declared that in his long and varied experience he had never met a missionary who, in spite of various imperfections, was not deserving of his esteem.

The statistics prepared for the recent Indian decennial conference show this steady growth of Protestant Christians in India:

| | | | |
|-----------|---------|-----------|---------|
| 1851..... | 91,092 | 1871..... | 224,236 |
| 1861..... | 138,731 | 1881..... | 417,372 |
| 1890..... | | | 559,061 |

The increase in communicants is still more hopeful, the statistics showing only 14,661 in 1851 while in 1890 the communicants numbered 182,722. It is estimated that there will easily be a million members of the Protestant Church in India at the close of this century if this progress steadily continues and advances, as may be reasonably anticipated. In respect to this conference it is significant to note that among the numerous missionary bodies in India only one was not represented at this great convention, the Society for the Propagation of the Gospel, the organ of the High Church party in England.

Literature.

EXTENDING BOOKS.

The idea of expanding a volume by inserting into it additional material appropriate to its subject has become quite popular among book lovers. This process consists in unbinding the book, separating its constituent leaves, inserting in appropriate places whatever it is desired to add and rebinding the volume or volumes which result. The process commonly is termed "extending" a work, and the propriety of the title is apparent from the fact that, when material happens to be comparatively abundant, a single volume sometimes becomes several, each of equal length with the original. Ordinarily the additions made are chiefly in the way of illustration, but a large liberty is claimed and allowed in this particular.

Perhaps no better idea of the results sometimes attained by this process can be given than by the following extract from the *Publishers' Weekly* of Feb. 18:

One of the most expensive extra illustrated books yet made is said to be a Bible now owned by Theodore Irwin of Oswego, N. Y. It is valued at \$10,000. The original was in seven volumes, 16mo, and by the addition of drawings and engravings it was enlarged to sixty volumes, each 16 x 24 inches, which occupy seventeen feet of space on the shelves. This remarkable book contains 3,000 pen and pencil drawings, etchings, engravings, lithographs, oil and water-color paintings and mezzotints. Among the illustrations are parts of the Great Bible of Cranmer, printed in 1533; parts of the Bishop's Bible, printed in 1568; of the Nuremberg Bible, the first illustrated Bible published, printed in 1476, and of Luther's Version and the Breeches Bible. The extender has brought together not only all that could be found of the best and rarest efforts at illustrating the text of the Bible, but also the art of modern painters and engravers, making it one of the most complete and valuable copies of the Bible in existence.

This process affords much pleasure to those who take it up in earnest and possesses a large educational value. Moreover, the pecuniary value of the completed work sometimes is large and the larger because of the uniqueness of the result. Usually the undertaking proves to involve some expense, but for those who can afford it there hardly can be a more remunerative use of one's spare money. There must be many invalids of sufficient wealth and culture to be able to extend books successfully who might find easy and congenial occupation in so doing.

BOOK REVIEWS.

RHODES'S HISTORY OF THE UNITED STATES.

Two volumes of this work—which is by James F. Rhodes and is intended to cover the period between the compromise measures of 1850 and the election of Grover Cleveland—are issued and treat of the first ten years of the period. The author apparently has made exhaustive studies of his subject. There is ample evidence that he has examined not only the standard histories, so far as they cover the period, but also its newspaper literature and every other available source of knowledge. He also has classified his facts carefully and has written in an energetic and entertaining style which also is sufficiently dignified. His proportioning of space to topics might be improved, in our judgment, but this, after all, is a matter of opinion very largely. In these two volumes it is his task to point out how the conflict between freedom and slavery, which kept breaking out in one or another form from time to time, led up to the War of the Rebellion, which was the result of the election of Abraham Lincoln, itself the outcome of a slow but radical revolution of public opinion. He has performed this task with a better degree of success than was to be expected in view of the brief lapse of time since the occurrence of the events described.

Certain chapters are special studies and are

of great merit. That on slavery, for instance, is the fruit of wide and conscientious research and it is temperate and telling. The character and effects of slavery not only in regard to the blacks but also in regard to their owners and the whites in general are set forth. The arguments of its enemies and also of its advocates are compared. The chapter is as comprehensive and candid a study of the subject as we can remember to have seen, and it also has the merit of brevity if the amount of its contents be considered. But it does too little justice to a growing Southern anti-slavery sentiment, for example, in the Tennessee region, if we remember aright, which was making good headway when the secession of South Carolina brought matters to a crisis at once. A different illustration of the same quality in the author is his treatment of the assault of Preston S. Brooks upon Charles Sumner. It would be hard to do justice to all the factors of this occurrence with more even-handed justice or with a truer appreciation of the temper of the two men and of the excited feelings of their partisans North and South. This reminds us to add that in general Mr. Rhodes is unusually successful in his portrayals of the personalities and characters of eminent men, although he presents a somewhat more attractive picture of Douglas than others have felt able to draw.

The John Brown episode receives judicious discussion, and the whole course of the gradual development of that public opinion which elected Lincoln and took up the gauntlet of war which the South threw down is outlined impressively. The author has prepared the minds of his readers successfully for the next volumes of his work, in which the War of the Rebellion itself will be discussed. His work has no introduction, but it appears probable that the main divisions in his mind are the period of preparation for war, covered in these two volumes, the period of the war itself and the period of reconstruction and readjustment following the war and resulting in the victory of the Democratic party in 1884. If he succeed in studying the second and third periods as thoroughly and in describing them as intelligently and graphically as he certainly has succeeded in respect to the first period, his history will be conceded a high and permanent place among works of its class. [Harper & Bros. \$5.00.]

RELIGIOUS.

The Bishop of Durham, Eng., better known to Americans as Dr. B. F. Westcott, has gathered into a volume the substance of his lectures as regius professor of divinity for twenty years at Cambridge University before his elevation to the episcopate. The book is called *The Gospel of Life* [Macmillan & Co. \$1.75] and it is a study of some of the graver problems which suggest themselves in connection with human life and an explanation of the essential sufficiency of Christianity as their solution. He reaches the conclusion that the verification of Christianity is as complete as the nature of the case admits. Should this seem to lack positiveness the fact is due, not to any weakness of conviction on the part of the author, but to his conscientious purpose not to alienate any reader by claiming too much. The volume, without having quite so much interest as some other volumes on similar themes possess—probably because its contents originally were composed and used as lectures to students—is clear in form and profound in thought and is adapted to aid readers who are face to face with real difficulties. It is not written for the public at large so much as for scholars, yet most of it is easy to be understood by anybody.

The first thirty-eight psalms are included in the new volume of *The Expositor's Bible*, which is *The Psalms* [A. C. Armstrong & Son. \$1.50], and is the work of Rev. Dr. Alexander

Maclaren. He has left questions of authorship and date mainly at one side, and has devoted himself supremely to the interpretation of the meaning of these sacred writings and to enforcing their lessons, although this is done by suggestion rather than formally. The author's tendency is to use too many words, and many of his sentences might be omitted or condensed with good results. But nobody will deny the high value of his work or fail to enjoy it.—The fourth volume of *Inductive Bible Studies*, by President W. R. Harper, D. D., is *Samuel, Saul, David and Solomon* [Student Publishing Co. 50 cents]. It furnishes, like each of the foregoing volumes, a detailed outline of study, together with suggestions of books of reference, hints as to methods and habits of study, explanations of particular passages, lessons naturally indicated by the text, etc. No genuine student ever will fail in appreciation of such a helpful work as this.

—The second volume of Prof. J. W. McGarvey's *New Commentary on Acts of the Apostles* [Standard Publishing Co. \$1.50] begins with the thirteenth chapter and includes the remainder of the book. This writer also uses too many words and his comments, although practical and useful, contain nothing of special significance. It is intended for, and adapted to, intelligent but not highly educated people, and there are enough of them who will enjoy it to secure it a considerable vogue in some regions.

Sermons by Principal A. M. Fairbairn, D. D., of Mansfield College, Oxford, never will lack ready and appreciative readers in America. In *Christ in the Centuries and Other Sermons* [E. P. Dutton & Co. \$1.25] are thirteen of his discourses, classified as occasional or congregational sermons and pulpit discussions. They are fresh and striking in thought, noticeably choice in diction and instinct with the wisdom of human experience and the spirituality which is the fruit of close and tender fellowship with Christ.—*Things New and Old* [E. P. Dutton & Co. \$1.00] is a volume of sermons by Rev. Robert Collyer. It is not necessary to hold with him on all points in theology in order to enjoy and be benefited by the strong current of cheer, trust and delight in God and of hopefulness for men and women which pulses through these discourses. He is distinctly a liberal Christian, yet he is constructive and full of fellowship for those with whose views he nevertheless disagrees. Such books as this do good, even to those who never would express themselves in the same way and who perhaps would not utter some of the same thoughts at all.—Rev. T. J. Lamont in *The Joy of Salvation* [Monitor Publishing Co. 75 cents] has written a simple, wholesome dissertation and exhortation, which covers its important topic well and which ought to prove helpful to many a reader.

Those in affliction are addressed primarily by Rev. J. R. Macduff, D. D., in his new work, *The Pillar in the Night* [A. C. Armstrong & Son. \$1.25]. It takes the author a long time to say anything but his consolatory and uplifting spiritual suggestions are so sincere and so really valuable that his diffuseness readily will be forgiven.—*Hiram Goff's Religion or the "Shoemaker by the Grace of God"* [E. P. Dutton & Co. 75 cents] perhaps belongs with the stories, but it is so conspicuously religious a book that, in spite of its form, we include it here. There is not much of it but that little is extraordinarily good. The point is that serving God consists in doing His will, especially so as to benefit one's fellowmen and women wherever one finds himself. It is a powerful and touching little story and should have a large circulation.—If Elizabeth E. Evans had read it she could not truthfully have said some things which she has said in her *History of Religions* [Commonwealth Co. 50 cents], which is not a history at all but only her opinion, seldom supported, of the

results of scientific research and philosophical criticism. The author is not wholly candid nor is she accurate. She announces herself as a freethinker and condemns Christianity severely. A free thinker ought to be as precise in the statement of facts as any one else, but her book contains so many inaccuracies, and so many other statements which may be correct but of no consequence, that it will not attract much notice.

STORIES.

There is likely to be special interest in Mr. F. Marion Crawford's new book, *Children of the King* [Macmillan & Co. \$1.00], because just at present he is giving readings from his various works in this country. The scene of the story is Southern Italy and the tale depicts passionate but honorable, self-sacrificing love in contrast with mere fortune-hunting. It ends in a tragedy due to mistaken loyalty to the heroine, and one can but admire, even while he blames, the author of it. The book exhibits Mr. Crawford's customary insight into human nature, especially among the Italians, whom he has studied so long and well. —*Nurse Elisia* [Cassell Publishing Co. \$1.00] is another of Mr. G. Manville Fenn's interesting stories. It is not quite so skillful a piece of work as some of his other books. The horsey young women are overdone, for example. The heroine herself, however, is well conceived and described, and the book, which deals chiefly with English country life, is undeniably entertaining. —*A Stumble on the Threshold*, by James Payn, and *The Berkeleys and Their Neighbors* [Each 50 cents], by Molly E. Seawell, are two of the Messrs. Appleton's Town and Country Library. The former deals with the lives and loves of certain English Cambridge University students. It contains several somewhat glaring improbabilities and, although quite readable, is not by any means a story of a high order. The latter describes people and scenes in Virginia since the War of the Rebellion, and is a bright, spirited narrative, with some uncommonly well-written pages.

A few more volumes of excellent short stories also are at hand. One is Ruth McE. Stuart's *A Golden Wedding and Other Tales* [Harper & Bros. \$1.50]. They are Southern stories, partly about negroes, partly about the different classes of whites. Most of them are what have come to be called dialect stories. They are uniformly and uncommonly entertaining and some are decidedly affecting. —The seven stories, by J. S. Wood, which compose *An Old Beau and Other Stories* [Cassell Publishing Co. \$1.00], are somewhat more sketchy than the foregoing, but they possess unquestionable power and also exhibit a certain deftness in its use which is very attractive. One lays aside the book wishing that it contained more material of the same quality. —Dr. Paul Carus has put together a dozen short stories in a book entitled *Truth in Fiction* [Open Court Publishing Co. \$1.00], which are mostly allegories and point a lofty moral. If we catch the intended meaning of the stories we disagree with the teaching in one or two instances. But most of them individually, and the collection as a whole, suggest wise and stimulating spiritual truths.

MISCELLANEOUS.

Mr. Henry George's latest work, *A Perplexed Philosopher* [Charles L. Webster & Co. \$1.00], is of a peculiar character. It hauls Mr. Herbert Spencer over the coals in vigorous fashion. Mr. Spencer in his *Social Statics*, published in 1850, took Mr. George's ground of the moral invalidity of private property in land. Within recent years Mr. Spencer has expressed substantially the contrary opinion, and Mr. George accuses him sharply, not for changing his mind, his entire right to do which is not denied, but for declaring in Eng-

land that he had changed his early views and had suppressed the work in which he had expressed them although until long after he had made this declaration he continued to allow the book to be printed in America and to receive a large annual income from its sales. Mr. George impeaches the moral honesty of Mr. Spencer with great severity, and, we regret to add, with apparent truthfulness. He also criticises Mr. Spencer's new statements of his views about land as shuffling, confused and inconsistent, and if his quotations of Mr. Spencer's words are exact, as we have no doubt is the fact, he undeniably leaves Mr. Spencer in a bad plight, in which the latter is likely to receive even more sarcastic comments from the London *Times* than it offered when he announced his change of opinions. Such personalities as those in question seldom are worth putting into the form of a book, but Mr. George has a waiting audience who will read it. He has written courteously even when most strongly, and, although we do not indorse his distinctive tenet, we must say that he has exposed Mr. Spencer's weaknesses in a manner which renders immediately necessary the most frank and full defense which can be made.

Harper's Black and White series is gotten up very tastefully and its material is selected judiciously. One of its most attractive volumes thus far is *Seen from the Saddle* [50 cents], by Isa C. Cabell, to which Charles Dudley Warner has supplied a pleasant introduction. The writer, who is at once an enthusiastic horsewoman and a graphic, graceful writer, makes her experiences very real to the reader. The vicinity of Hartford, Ct., appears to be the region traversed, for the most part, and the book contains many agreeable descriptions of scenery and people, together with not a little philosophy and fun. —The third volume of *English Topography* [Houghton, Mifflin & Co. \$2.50], a work edited by G. L. Gomme and containing a classified collection of the chief contents of the *Gentleman's Magazine* from 1731 to 1868, covers the counties of Derbyshire, Devonshire and Dorsetshire. It is a treasury of interesting information about family histories, church matters, topography, local customs, ancient buildings, etc., and all students of English social history and life will find in it much of significance. Opening its pages at random for examples of its contents we find accounts of a fragment of ancient sculpture at Bolsover; of popular games at Buxton; of Kedleston Church with its monuments and peculiar tombs; of Whittington Church, with the Revolution House, which was an inn, and of a procession in 1788 held as a jubilee, or centenary, celebration of the revolution of 1688; of the scenery at East Teignmouth; of the architecture of the gatehouse at Cerne Abbas, etc.

Rev. A. H. Scott's *Ten Years in My First Charge* [Hart & Co. \$3.00] is written with such naïveté and fullness of detail that we at first supposed it to be the work of some venerable father in Israel looking back at the close of life upon the years of his early ministry. But it turns out to be the production of a man still young and destined, we trust, to do equally useful service for at least a generation longer. He is a Canadian minister. It is a question whether good taste would justify some things included in his pages and most ministers would have written quite a different book or none at all. But the simple fervor of the author is attractive. Evidently he gains a firm hold on the regard of his people and is successful in guiding souls to Christ. —*Studies by a Recluse* [G. P. Putnam's Sons. \$1.75], by Rev. Dr. Augustus Jessopp, contains eight essays, most of which are historical studies, each of which has appeared already as a magazine article. That on *The Origin and Growth of English Towns* was published in the *Chautauquan*. The others

are on such topics as St. Albans and Her Historian, Bury St. Edmunds, The Land and Its Owners in Past Times, Letters and Letter-writing, etc. They are learned but also popular, and the book will be welcomed by the writer's customary readers and will add to his repute.

The literature which treats of Korea is not yet so affluent that a new volume seems superfluous unless it possess special features which justify it, and Rev. G. W. Gilmore's *Korea from Its Capital* [Presbyterian Board of Publication. \$1.25] is written entertainingly as well as with personal and considerable knowledge of the subject. He confines himself to the more popular side of his subject, to the appearance of the country, the dress, homes and habits of the people, and similar topics, without going into history at all. There are chapters, too, about progress toward civilization, foreign relations and missionary work. There are a number of illustrations and the book will make a pleasant addition to the Sunday school library. —Bishop Hurst's five short histories—on *The Reformation*, *The Early Church*, *The Mediæval Church*, *The Modern Church in Europe*, and *The Church in the United States*—have been condensed, and to some extent rewritten, by the author in one volume, a *Short History of the Christian Church* [Harper & Bros. \$3.00]. Necessarily it treats but cursorily of individual topics, but it is comprehensive and well arranged and serves admirably as a general work of reference. It also suggests many works to be consulted in special study. It also is accurate, although one notices an occasional slip. For instance, it states that Harvard College was founded in 1636 and was "the first institution of advanced learning in the American colonies," and on the next page it speaks of William and Mary College, founded in 1693, as "the first successful attempt to establish an institution of high grade in Virginia." The two statements need to be reconciled.

Miss Florence Simmonds, under the editorial supervision of Mr. Walter Armstrong, has translated Edouard Corroyer's volume on *Gothic Architecture* [Macmillan & Co. \$2.00], which contains a learned, but not unnecessarily technical, account of the origin and development of the Gothic style of architecture. The author's patriotism as a Frenchman has affected his judgment somewhat, but if due allowance be made for this fact his volume will be found eminently profitable. Its successive departments treat of religious, monastic, military and civil architecture, and it treats not only of churches, abbeys, cathedrals, town halls, etc., but also of castles, ramparts, gates, bridges and even of barns. It is illustrated lavishly, but unless the edition as a whole is bound more strongly than the copy sent to us it is likely to prove unsatisfactory in this respect. But it is printed handsomely. —In *The Crime of Caste in Our Country* [Keystone Publishing Co. \$1.50], by B. R. Davenport, there is more good sense than the somewhat sensational look of the book leads one to expect. The author is very extravagant in some utterances but evidently is honest and patriotic and has endeavored, although not always in the wisest manner, to warn his readers against some prevalent social and moral perils.

Many intending visitors to the Columbian Exposition will find pleasure in looking over beforehand such a volume as *Picturesque Chicago and Guide to the World's Fair* [B. H. Woodward & Co. \$1.50]. It describes the history of the city, its present appearance and characteristics and the exposition as the plans concerning it are expected to be carried out. It is sketchy and miscellaneous in character but answers its purpose reasonably well. It is illustrated freely, indeed some of the pictures are introduced more than once. —The principal interest of *The Convent Life of George Sand* [Roberts Bros. \$1.00], translated by

Marla E. MacKaye, lies in the scene rather than the actor. Aurore Dupin was not sufficiently different from other young girls to render an account of her schooldays strikingly peculiar or entertaining. She gave at that time no noticeable indication of being a genius. As for the convent itself, one receives a decidedly unfavorable impression of it. It was a poor place for the training of young girls. The account of the life there is written in a lively manner, however.

NOTES.

— Prof. Henry Drummond is to deliver a course of lectures on The Evolution of Man before the Lowell Institute in this city this spring.

— A memoir of the late Bishop Phillips Brooks, based upon his letters and papers and prepared by arrangement with his relatives, is soon to be issued by E. P. Dutton & Co.

— A multitude of readers will be rejoiced to learn that Miss Bayly—better known by her *nom de plume*, Edna Lyall—who has been ill long and seriously, is sufficiently recovered to resume writing.

— Mrs. J. G. Blaine has found herself obliged to state publicly that no one of the alleged authentic and authoritative biographies of her husband is approved by his family or has received any material or other aid whatever from them in its preparation.

— The *Critic* has passed into the control of Miss J. L. Gilder and her brother, Mr. J. B. Gilder, who founded it thirteen years ago and always have edited it, although Mr. C. E. Merrill has owned a controlling interest in it until now. It has just begun to introduce illustrations.

— The recent readings and story-tellings by F. Hopkinson Smith and Thomas Nelson Page in this city were exceedingly enjoyed and drew large audiences. The same two authors, and likewise Mr. F. Marion Crawford, are about to give a series of morning readings in New York City.

— An organization for the purchase and preservation of Elmwood, the Cambridge home of James Russell Lowell, as a memorial of him, has been formed. But his daughter states that, although a portion of the estate might be bought, the remainder belongs to her and she prefers to retain it in her own possession.

— The Philadelphia Academy of Fine Arts held last month a loan exhibition of decorative bindings, rare books, manuscripts and bibliographical treasures, of which an attractive catalogue containing important memoranda was one of the results. Among the exhibits were a copy of the Coburger Bible, 1478; an Eliot Bible, 1663; the manuscript of Charles Lamb's Dissertation upon Roast Pig, etc.

— A volume by and concerning the late Prof. Lewis F. Stearns, D. D., of Bangor Theological Seminary is about to be issued by Messrs. Charles Scribner's Sons. It is to be entitled *Present Day Theology, a Popular Discussion of Leading Doctrines of the Christian Faith*. It will include his address at the International Congregational Council in London in 1891 and a biographical sketch of him by Prof. G. L. Prentiss, as well as his portrait.

BOOKS OF THE WEEK.

Leach, Shewell & Sanborn. Boston.
AN ACADEMIC PHYSIOLOGY AND HYGIENE. By O. M. Brands and H. C. Van Gieson, M.D. pp. 386. \$1.00.
THE ESSENTIALS OF ARITHMETIC. Book I. pp. 186. 42 cents.

Ginn & Co. Boston.
HUME'S TREATISE OF MORALS. With Introduction by Prof. J. H. Hyllop, Ph.D. pp. 275. \$1.10.

George H. Ellis. Boston.
IN SPIRIT AND IN TRUTH. By Rev. James De Normandie and Others. pp. 153. \$1.00.

Charles Scribner's Sons. New York.
TROPICAL AMERICA. By I. N. Ford. pp. 409. \$2.00.
THE GERM-PLASM. By Prof. August Weismann. pp. 477. \$2.50.

ART FOR ART'S SAKE. By J. C. Van Dyke, L. H. D. pp. 249. \$1.50.
SO GREAT SALVATION. By Rev. C. H. C. Macgregor. pp. 138. 50 cents.

American Book Co. New York.
MARMION. By Sir Walter Scott. pp. 247. 20 cents.
ROBINSON'S NEW PRACTICAL ARITHMETIC. pp. 416. 65 cents.
ROBINSON'S NEW RUDIMENTS OF ARITHMETIC. pp. 224. 30 cents.
ROBINSON'S NEW PRIMARY ARITHMETIC. pp. 80.

Cassell Publishing Co. New York.
LIST, YE LANDSMEN! By W. Clark Russell. pp. 408. \$1.00.

HER HEART WAS TRUE. By an Idle Exile. pp. 134. 50 cents.
ORCHARDSCROFT. By Elsa D'Esterre-Keeling. pp. 310. \$1.00.

CASSELL'S COMPLETE POCKET GUIDE TO EUROPE. Edited by E. C. Stedman. pp. 505. \$1.50.

Fleming H. Revell Co. New York.
MEMOIRS OF CATHERINE BOOTH. By F. de L. Booth-Tucker. Two vols. pp. 663 and 692. \$3.50.
NEW CONCEPTS OF OLD DOGMAS. By Rev. J. E. Odlin. pp. 292. \$1.25.

Longmans, Green & Co. New York.
THE SACRAMENTAL SYSTEM. By Rev. Morgan Dix. pp. 239.

KEITH DERAMORE. By the Author of Miss Molly. pp. 379. \$1.00.

Anson D. F. Randolph & Co. New York.
UNDER KING CONSTANTINE. pp. 129. \$1.50.
Macmillan & Co. New York.

PLATO AND PLATONISM. By Walter Pater. pp. 256. \$1.75.

Christian Literature Co. New York.
GREGORY OF NYSSA. Edited by Philip Schaff, D. D., and Henry Wace, D. D. pp. 567. \$4.00.

A. C. McClurg & Co. Chicago.
FAMILIAR TALKS ON ENGLISH LITERATURE. By Abby Sage Richardson. pp. 433. \$1.50.

SHORT HISTORY OF ENGLISH LITERATURE. By Miss E. S. Kirkland. pp. 398. \$1.50.

THE COMPLETE ANGLER. By Izaak Walton. pp. 287. \$1.00.

PAPER COVERS.

New England Publishing Co. Boston.
THE IRREPRESSIBLE CONFLICT BETWEEN CAPITAL AND LABOR. By Hiram Orcutt, LL. D. pp. 48. 15 cents.

Holtlander, Bradshaw, Folsom. Boston.
BRILLIANTS FROM PHILLIPS BROOKS. pp. 39. 50 cents.

Fleming H. Revell Co. New York.
PROPHECY. By Rev. S. F. Porter. pp. 106.

Cassell Publishing Co. New York.
THE DUGDALE MILLIONS. By W. C. Hudson. pp. 319. 50 cents.

American Academy of Political and Social Science. Philadelphia.
LOCAL GOVERNMENT OF COUNTRY COMMUNITIES IN PRUSSIA. By Conrad Bornhak. pp. 16. 15 cents.

Charles H. Kerr & Co. Chicago.
THE GOSPEL OF MATTHEW IN GREEK. Edited by Professors Alexander Kerr and H. C. Tolman. pp. 15. 50 cents.

MAGAZINES.

JANUARY. EXPERIMENT STATION RECORD.
FEBRUARY. PULPIT.—CURRENT TOPICS.—RELIGIOUS REVIEW OF REVIEWS.—UNIVERSITY EXTENSION.—PHYSICAL EDUCATION.

MARCH. SCRIBNER'S.—LIPPINCOTT'S.—HOMILETIC REVIEW.—ATLANTIC.—FORUM.—ST. NICHOLAS.—CENTURY.—ROMANCE.—OVERLAND.—NEW ENGLAND.—CALIFORNIA ILLUSTRATED.—TWO TALES.

A BUNDLE OF LETTERS.

GENERAL SHERMAN ON NOTORIETY.

LANCASTER, Dec. 30, 1863.

Dear Brother: I have been importuned from many quarters for my likeness, autographs and biography. I have managed to fend off all parties and hope to do so till the end of the war. I don't want to rise or be notorious, for the reason that a mere slip or accident may let me fall, and I don't care about falling so far as most of the temporary heroes of the war. The real men of the war will be determined by the closing scenes and then the army will determine the questions. Newspaper puffs and self-written biographies will then be ridiculous caricatures. Already has time marked this progress and indicated this conclusion.

If parties apply to you for materials in my behalf give the most brief and general items and leave the results to the close of the war or of my career. As well might a judge or senator seek for fame outside their spheres of action as an officer of the army. We must all be judged by our own peers, stand or fall by their verdict. I know I stand very high with the army, and feel no concern on that score. Today I can do more with Admiral Porter or the generals than any general officer out West, except Grant, and with him I am as a second self. We are personal and official friends.

Affectionately yours, W. T. SHERMAN.

—Century.

PHILLIPS BROOKS TO ARCHDEACON FARRAR.

Boston, May 10, 1891.

Dear Dr. Farrar: A thousand thanks for your most kind letter. I knew that I should have your sympathy! I am not bishop yet. We have a complicated constitution, and all the dioceses and all the bishops have to vote upon me before I am confirmed and can be consecrated. And so it will be some time yet; but it will come. Massachusetts has done its part, rather unexpectedly to everybody, and I shall probably be consecrated somewhere about the first of October. It looks quite interesting and attractive, and I hope I shall not be quite useless in the new work which will occupy the remainder of my days. I have had a delightful life, and the last twenty years of it which I have spent in Trinity Church have been unbroken in their happiness. Why should I believe that the good Father has left me now, and has not made ready something good for me to do and be in these new fields? So I go on with good heart.

It will spoil any chance of my coming this year to Europe, and so I must not hope to preach in St. Margaret's. A quiet summer here at home, looking over the work, closing up the past and making ready for the future, is what evidently is appointed me. I am sorry for that. I do not like to let the years go by with so rare sights of friends' faces. And it will be long since I saw yours—another year, perhaps!

You know how constantly I think of you, and with what wonder and admiration I hear of your abounding labors, and with what deep sorrow I know of suffering that comes to you. It is a joy to me that you should put my name in your new book. It touches me and pleases me exceedingly. And so, dear friend, may God's best blessing be to you and yours. My truest love to them. And let me be always,

Affectionately your friend,

PHILLIPS BROOKS.

Boston, Dec. 13, 1892.

My Dear Archdeacon: It is partly that I want to send you Christmas greeting and partly that I need your sympathy today when I am fifty-seven years old—for these two reasons and a hundred others I am going to fill these four pages with talk to you across the water.

In the midst of a thousand useless things which I do every day there is always coming up the recollection of last summer, and how good you were to me, and what enjoyment I had in those delightful idle days. Never shall I cease to thank you for taking me to Tennyson's, and letting me see the great, dear man again. How good he was that day! Do you remember how he read those two stanzas about Faith, which he had just written? I can hear his great voice booming in them as I read them over in the new volume which has come since the poet died. And how perfect his death was. And how one feels that he has brooded so on death, and grown familiar with its mystery on every side, that it cannot have come with surprise to him. And Whittier, too, is gone. He never forgot the visit which you paid him, nor ceased to speak of it whenever I saw him. But how strange it seems, this writing against one friend's name after another that you will see his face no more. I pray you to live, for to come to London and not see you there what should I care for the old places—St. Margaret's and the Abbey and the Dean's Yard and all the rest?

I hope you know how I valued the sermons which I heard from you in the Abbey on those Sunday afternoons last summer. They have been in my ears and in my heart ever since. Indeed, when I look back over these years, I owe you very much indeed. I hope that you are very well and happy. Do not let the great world trouble you, but be sure that many are rejoicing in your brave work. O that you were here tonight! With all best Christmas wishes for Mrs. Farrar and you and your children, I am,

Affectionately your friend,

PHILLIPS BROOKS.

—March Review of the Churches.

News from the Churches

OLD SOUTH LENTEN COURSE.

Christ and Doubt was the theme of Prof. Marvin R. Vincent's lecture last Sunday evening. Union Seminary's scholarly professor of sacred literature showed himself to be a master in the interpretation of Christ's attitude toward doubt, a most forcible and lucid expositor of the results of his scholarly research, one who senses the difference between theology and religion, between honest doubt and lazy indifference to life's problems and who has knowledge of, and sympathy with, the problems of the day.

After preliminary statements relative to the assumptions which the theme suggested—as to the reality of Christ as a personality and doubt as an ever present fact—he set forth the central thought of the lecture, which, in its various aspects, was afterward most thoroughly discussed, viz., that Christ recognized the necessity of doubt as a factor in all real thinking but always sought to nullify it by establishing a personal relation with the doubter through that simplest yet hardest of acts, "Take My yoke upon you; learn of Me and ye shall find rest unto your souls." Christ insisted that faith should be a personal relation to Him, not a right relation to formulas of thought about Him, and yet He did not make faith synonymous with ignorance nor make credulity the alternative of doubt. Christ did not urge the doubter to abjure knowledge, but He insisted that there is a knowledge that comes only after the surrender of personality to personality.

Study of the instances recorded in the Gospels where Christ met doubters shows the truth of all that is claimed above. The honest doubter was always treated as one who was to be reconciled, healed, but not as a sinner because he doubted. Unquestioning faith was never recognized as normal faith. Where His claims were disputed Christ let His life and ministry prove the truth of His claims and time was trusted to bring about this verdict. Theological doubt, as in the case of Nicodemus, was met drastically and by compelling a change of point of view. The honest, stubborn incredulity of Thomas was met with evidence of a lower kind when the higher was not apprehended. So in the case of Philip.

Professor Vincent believes that much of doubt is due to the confounding of what is essential in religion with the non-essential. Much of it is due to the theology of or after the twelfth century, superimposed upon Christianity, which has made orthodoxy a substitute for holiness. If a man cannot accept Anselm's or Shedd's views of Christ it does not follow that Christ is incomprehensible, but making theological formulas and personal loyalty to, and knowledge of, Christ synonymous has fostered doubt.

A NEW CHAPTER IN THE HISTORY OF SHAWMUT CHURCH.

Changes in pastorates in old Boston are not so frequent that the departure of one pastor and the coming of another fail to attract even a wider attention than that of the local sisterhood of churches. Especially when the two events synchronize and occasion the calling of one and the same council is there an added interest. When to this is joined popular expectancy in connection with the launching of a new departure in church methods all the conditions are ripe for a large and notable rally of Congregational folk. This was the case at Shawmut Church last Thursday afternoon, when representatives of forty-five churches assembled to assist in the dismission of Dr. Griffin and the installation of Rev. W. E. Barton. The pastoral office is thus transferred with no break from one who has held it honorably for six years to one who seems signally fitted to take up the work just at this juncture.

Nine of the delegates were former Shawmut members.

The council chose Dr. E. B. Webb moderator, and after Dr. Griffin had stated his reasons for resigning his charge and a committee had been appointed to bring in suitable resolutions, which were subsequently reported and unanimously adopted, being couched in terms of high praise, Mr. Barton read his statement of belief, prefacing it with a verbal account of his Christian experience. The paper showed him to be a man who thinks for himself, and who might properly be classed as a liberal conservative, a cautious but thorough thinker, open to new truth but with the temper that exalts what is positive and fundamental. Here are two or three representative extracts: "I accept the Bible for all that I understand it to be—a series of messages from God through a chosen people to all men delivered by different hands." "I have no fears of the results of critical investigation concerning the date, authorship and purpose of the books of the Bible." "While believing with all my heart that Christ was bruised for our iniquities, that by His stripes we are healed, I can but know that character is not transferable, that God could neither punish Christ for the sins of the world nor forgive the world for Christ's sufferings alone, and that the Bible must and does teach something other than the cold, literal, double-entry substitution which, in the preaching of some men, seem to affirm that God was so angry with sin that He must punish some one."



REV. W. E. BARTON.

So satisfactorily did Mr. Barton present his views that hardly a question was put to him and in private session the vote to approve him was speedy and hearty. The evening program was carried out before a well-filled house, the individual parts being taken by men who would naturally be chosen for such service, the only participant from outside the local circle being Prof. H. C. King of Oberlin, who preached a characteristically spiritual sermon. Rev. N. Boynton was particularly bright and tender in the extension of the right hand of fellowship.

The picture which we print herewith does justice, we think, to Mr. Barton, who is already winning his way to many hearts. Young, but with nearly ten years of experience, divided between the mountain whites and an exceptionally happy pastorate in Wellington, O., possessing the practical and missionary ardor characteristic of Berea College and Oberlin Seminary, a good writer, speaker and all-around man, he comes to be a real accession to the working forces of Boston Congregationalism.

Shawmut Church, as Dr. Griffin well said in his charge to the people, may never again be distinguished as the place of worship of the rich and fashionable and the church home of many men prominent in business and politics, but it has an exceptional opportunity for reaching the multitudes and enough strong men and consecrated women are still left to constitute the backbone of a successful people's church.

The \$8,500 which they have already raised for this year is guarantee that there will be no deficit at the end of the year, the pastor being paid \$3,500 and the same grade of music being maintained.

DR. MUNHALL AT WORCESTER.

From Jan. 29 to Feb. 26 Dr. L. W. Munhall conducted revival services in Worcester at the South End. Twelve churches united—six Congregational, two Baptist, one, each, Free Baptist, Methodist, Presbyterian and Disciples. Meetings were held the first week at Pilgrim Church, the second at Old South and the remainder of the time at Piedmont, which is nearest the center of population. The Bible readings, four afternoons each week, were all at the Church of Christ and of great value and stimulus through their thorough exposition of the Scripture. Dr. Munhall has no more marked characteristic than his absolute trust in the Bible as the very word of God. Its treasures seem wholly at his command, the overflowing quotations being always literal, with statement of book, chapter and verse. To this he adds the power of a strong personality, fearless, aggressive, positive. He rarely appeals to the emotions, is not afraid of causing a laugh by some odd story or clever turn of wit. Sanctimoniousness is wholly absent, as well as the strained feeling which marks some revival work. There is solemnity but not excitement.

The four meetings on Sunday afternoons were of striking interest, the first and last for young people and one each for young men only and women only. Admission to these was by ticket, distributed not only in the churches but in schools, factories and shops. To see audiences of 1,500, and even 1,800, in which over 300 at a single service declared themselves as accepting Christ, is a memorable experience. Another notable hour was the talk with the Grand Army men, filled with stirring recollections of Dr. Munhall's four years of service, the sermon that followed getting its illustrations from the same scenes. The last Friday night was the converts' praise service. After a helpful sermon he called those who had signed pledge cards during the meetings to form in lines through the aisles. Although not half of the signers were present the circle extended around the walls of the large auditorium and still another circle had to be formed within that. With joined hands all sang *Blest Be the Tie that Binds*. Then the pastors were ranged just inside the circles and, while the choir and audience sang *Onward, Christian Soldiers*, the lines moved around and each pastor shook hands with each convert. Then all the congregation sang *Faith Is the Victory*, with handkerchiefs waving in time to the chorus. A more impressive demonstration of the dignity of confession, the fellowship of the church and its welcome to new believers it would be hard to imagine. In all that company but one head was plainly marked with gray while very few were over twenty. Happily Christians are aroused and the Sunday schools and Endeavor societies are equipped to aid in training these young confessors, nor should we have had them there but for these organizations, for the greater number gathered were of those with faces already turned toward the light.

Of the full thousand signing the cards over three hundred were from churches not organized in the movement, some belonging to Episcopal, Universalist and Unitarian bodies. Dr. Munhall's musical helper is Mr. Chess Birch, an adept with the chorus, and any one who doubts whether profound spiritual impressions can be conveyed by a cornet should hear him play the golden instrument presented to him by former comrades in the famous United States Army band at the Jefferson Barracks, St. Louis. Besides his musical work Mr. Birch has held three meetings with the

children, as many as five hundred attending. His methods are cheery and wholesome.

One way used by Dr. Munhall in the after meeting is to tell each to talk with his next neighbor. "Ask your wife if she is a Christian; it will do you both good." In this way, while the choir is singing, the unconverted can be reached without attracting attention. In the special meetings on Sunday afternoon a Christian man or woman was stationed in every pew before the doors were opened to the public to make sure that all should be reached. The closing service crowded Mechanics' Hall with nearly 3,000 eager and thankful people. "And there was great joy in that city." x.

FORTY YEARS OF CONGREGATIONALISM IN PORTLAND, ME.

The Congregational Club of this city recently had this theme under review. Portland from the first has been a stronghold of Congregationalism. The study of its religious problems since 1850 is instructive. The city since that time has about doubled in population. Congregationalism has more than kept pace with this growth notwithstanding the influx of a large Catholic and foreign element. The 22,000 of forty years ago were the pure New England stock and presented the most favorable conditions for the development of Puritan principles. Then there were six Congregational churches, now there are eight. Their total membership in 1852 was 1,079, in 1892 2,070. The average membership of the six churches in 1852 was 179, of the eight in 1892, 259. Nearly one-sixth of the city's gain in population has been gathered in these last four decades into our churches. Nor does this numerical ratio do justice to our growth and influence, inasmuch as this increase represents in wealth, intelligence and influence the best elements of citizenship.

This gratifying result, however, has been at the expense, to some extent, of the rural portions of the State. Maine has gained in forty years only twenty-seven churches and 6,674 church members, nearly 1,000 of whom, or about one-seventh of the whole, were added to the churches of Portland. These facts were ably presented at the club by Rev. A. H. Wright, who said, "Only in the cities and larger towns does Congregationalism hold its own in our State."

The material prosperity of Portland, and we hope also the spiritual growth of its churches, find a gratifying illustration in the matter of benevolence. In 1852 our churches gave for missions and kindred charities \$8,525, in 1892 \$22,441. This nearly threefold increase is a slight gain upon the city's progress in wealth. The benevolence of the churches has thus increased faster than their membership, and in comparison with the city's growth Congregationalism has advanced one-quarter faster than the population and in benevolence one-half faster than its wealth. In Sunday school lines our churches are doing more than double the work of forty years ago. Their Sunday schools then enrolled 948 persons, last year 2070.

These numerical and financial contrasts are comparatively easy and may not always be an accurate exponent of spiritual conditions. In the latter respect comparison of the present with the past is more complicated and difficult. Dr. Edward Payson set the type of religious life for Portland in the early part of the century, but men of his stamp are not duplicated by natural generation. He had worthy successors, however, in Drs. Carruthers, Chickering and Dwight, whose spiritual impress is felt in the work of today. In addition to the personality of the preacher there are currents of life at certain periods and public events and conditions that promote revivals and make it difficult to estimate the comparative spiritual life of succeeding decades. Since 1870 the number of conversions and of

accessions to our churches on confession of faith has steadily increased. The first decade of the last half-century was, however, far more fruitful in conversions than any since. From 1850 to 1860, 798 were received into the Congregational churches of Portland on confession; from 1860 to 1870, 521; from 1870 to 1880, 593; from 1880 to 1890, 658. If numbers and benevolence are an index of spiritual life Portland has made steady progress for half a century. If converting power is the standard of measurement the result is more questionable, inasmuch as multiplied resources in the kingdom of God ought to mean multiplied power.

Taking Portland as a fair representative of the Congregational spirit and growth, the outlook for our denomination in our cities is encouraging, but not enough so to warrant self-gratulation or overweening optimism. The question of the hour with Congregationalists relates not to the wealth or intelligence of our order but to spiritual vitality. D. M. P.

NEW ENGLAND. Boston and Vicinity.

Rev. F. L. Goodspeed's final declination of the call to Central Church, Boston, has been made public.—The first of four Lenten addresses at Prospect Street Church, Cambridgeport, was delivered last Sunday evening by Dr. Arthur Little.—The same evening Rev. Morton Dexter made an address on The Pilgrims at the Mystic Church, Medford.

The first part of the Boston Ministers' Meeting last Monday morning was occupied with reports of accessions to the churches, many of which were large. Miss Ida B. Wells, the young colored woman who was formerly editor of the *Memphis Free Speech*, read an effective plea for justice to her race, giving an account of the lynching of several negroes at Memphis. It was substantially the same address as that which she made a few weeks ago at the Ministers' Meeting and later at Mr. Joseph Cook's lecture at Tremont Temple.

Rev. Dr. A. P. Foster's resignation of the pastorate of Immanuel Church, Boston, was accepted by the society last Friday evening. Dr. Foster has been prominent in the movements for the moral welfare of the city in which the churches are concerned and has labored faithfully and diligently as a preacher and pastor during his seven years of service. His resignation is to take effect April 1 and he has accepted the position of New England secretary of the American Sunday School Union in connection with the Eastern editorship of the *Advance*.

The Monday Class of boys and girls at North Avenue Church, Cambridge, an institution of great usefulness, founded by Mrs. Frank Foxcroft and carried on since her death by her husband, is just entering on its spring series of eight meetings. Rev. S. C. Bushnell is giving talks on Cities of the Bible. Music is a prominent feature of the meetings.

Massachusetts.

The church in West Peabody, Rev. F. A. Holden, pastor, within the last year built a parsonage costing \$2,000, all of which has been paid.—Rev. R. W. Haskins, whose resignation has been accepted by the church in Abington and approved by a recent council, preached his farewell sermon last Sunday.

Some of the churches in the Andover Conference have voted to postpone their contributions to the American Board until after the annual meeting at Worcester.

The Merrimac Valley Congregational Club met at Lowell, Feb. 27, and elected Deacon Otis A. Merrill president. The guest of the evening was Dr. E. W. Donald of Trinity Church, Boston, who gave an earnest talk in behalf of the principle upon which the American nation has been built—that the oppressed of other lands are welcomed to our shores. The vigorous plea for immigration was mildly opposed by some volunteer speakers and in private conversation.—The Andrew and Philip Society connected with the First Church has recently adopted a ritual similar to secret societies, but without the grip and passwords; it has its relief committee for cases of sickness and need, and intends to show that the church is able and willing to do whatever good deeds are done by the fraternal organizations. The society recently entertained its lady friends at a banquet, which was addressed by Rev. W. S. Kelsey of the Andrew and Philip Society of Berkeley Temple, Boston.

Dr. C. C. Creagan and Rev. Messrs. Beach, Per-

kins, Hume and Mrs. Hume of the American Board supplied the pulpits of Haverhill and Groveland Feb. 26 and addressed a union meeting in the evening.

The Center Church of Haverhill has voted to sell its parsonage with a view to purchasing elsewhere. The new pastor, Rev. C. M. Clark, will begin his labors April 1.—The benevolent contributions of the West Parish Church for the past year were \$400. The number of names now on the roll is 153, the largest in the history of the church. Ten were received during the past year, the fourteenth of the pastorate of Rev. J. N. Lowell.

Rev. C. M. Cady, professor of English literature in the Doshisha, Kyoto, Japan, is spending a Sabbath year in Newburyport and recently filled the pulpit of the Belleville church most acceptably. Dr. Fiske, senior pastor, is making a good recovery from his broken leg and will soon be out again.—The North Church, under the lead of Rev. C. P. Mills, has just adopted the Golden Rule services for evening use. They have been much liked, too, in the Belleville church, where the first Newburyport company of the Boys' Brigade now numbers forty privates and made its first public appearance at a recent church social. A dozen of the members have enlisted as Christians since the company was formed in November.—Mr. Reid, who is supplying the Whitefield church, has done much to give to it new hope of ability to do the work it might do.

Rev. C. R. Gale, who has resigned the pastorate of the Calvinistic Church, Fitchburg, will visit the Holy Land next autumn. During his ministry of five years 134 have been added to the church, benevolences have steadily increased, two missions have been developed into churches and several hundred dollars of indebtedness have been removed.—The Swedish church has bought a lot and will build a house of worship. Rev. Gustaf Staaf will be glad to receive any contributions for this purpose; \$1,100 are already subscribed.—The East Church in Ware has added \$500 to the salary of its pastor, Rev. A. B. Bassett.

Park Church, Worcester, having incurred a debt of \$10,000 in erecting its main auditorium, has provided for payment of the interest by dividing it into shares of \$5, individuals taking from one to fifteen shares.—The benevolences of Plymouth Church amounted last year to \$33,434. Forty-five were added, making a membership of 719. Dr. McCullagh is preaching a series of evening sermons on Inspiration, Miracles, the Christ of Christianity and other subjects of vital interest.

A council was called by the church at Marion Tuesday, Feb. 28, to investigate charges of violation of truth and of plagiarism against Rev. R. P. Gardner, pastor. The council heard the case and voted unanimously that the charges were not sustained.

A deepening religious interest throughout the student body is observable at Amherst College. Rev. J. E. Tuttle of Jamaica Plain occupied the pulpit Feb. 26, in exchange with Professor Genung, and remained last week for special meetings every evening and for private conversation with the students, who have been greatly pleased with his frank, earnest spirit. Some in all the classes professed conversion, and Mr. Tuttle has been invited to return and continue the meetings.

The Connecticut Valley Congregational Club held its annual meeting, Feb. 28, at Springfield, with a larger attendance than usual. In addition to a growing interest in the work of the club what drew out the members was the practical topic, Trusts, and able addresses by President E. B. Andrews of Brown University and Prof. J. B. Clark of Smith College. Addresses were made by Prof. C. S. Walker, Ph. D., of Amherst and Professor Learned of Japan. Mr. E. P. Dyers, an editor of the Springfield *Union*, was elected president for the coming year and Rev. F. B. Makepeace, secretary.

Maine.

The church at Mechanic Falls has become incorporated under the recent law, and all rights and interests of the parish have been transferred to it.

An Endeavor Society has been organized at Bingham, Rev. J. C. Gregory, pastor, with about forty members, most of whom will take the active pledge. The Sunday school is growing, the Blakeslee system of lessons being used with good results.

Rev. H. A. Freeman, pastor of the church in Monson, is reading the Gospel of Matthew in course Sunday mornings, expounding it as he reads. Many bring their Bibles. There is a Welsh class in the Sunday school taught in their own tongue. An active Junior Endeavor Society is a great help.

Rev. G. W. Johnson of Lyman reports interest in his church and parish and there have been several hopeful conversions. The Endeavor Society is doing good work.—The church in Dedham has received an organ from an unknown source. A new heating apparatus has been put into the house of worship.

The church in Freedom is supplied by Bangor Seminary students, but the place very much needs pastoral work.—A good degree of interest is manifest in the new church at North Windham, and some have expressed a desire to begin the new life.

Encouraging reports of good attendance and increasing interest come from Red Beach, Princeton, Allen's Mills, Wiscasset and Edgcomb.

High Street Church, Portland, has paid \$3,000 of its \$5,000 indebtedness, Rev. Dr. and Mrs. Fenn generously contributing \$500 of this amount.—During the four years' ministry of Rev. J. B. Caruthers at Saco forty-five were added to the church. His departure is very generally regretted.

The church building at Foxcroft and Dover, recently reconstructed and refurbished at an expense of \$5,340, was rededicated Feb. 26. The pastor, Rev. A. L. Chase, preached from Hagai 2: 9, the text used at the original dedication in 1851. Local pastors of various denominations participated in the services. Cathedral windows, electric lights, frescoed walls and ceilings, new cushions and a library-room are among the improvements. Two ladies who witnessed the dedication and destruction of the first house sixty years ago were present at the morning service.

Vermont.

Revival services were held for a week at East Corinth the last of February under charge of Messrs. Folger and Jackson. The attendance and interest were good and a number of conversions are reported.

The church in Rutland, Rev. G. W. Phillips, D. D., pastor, made a net gain of twenty-eight last year. Its benevolences were \$3,384. The average attendance at the Sunday school is 285. The church has, among its committees, one on church extension and another on church administration.

All the churches in West Randolph united, Feb. 26, in observance of the close of the fifteenth year of Rev. V. M. Hardy's pastorate. Several short addresses were made expressing appreciation of his work.

Rhode Island.

Rev. J. G. Paton, D. D., addressed, Feb. 26, large audiences in the Central and Beneficent Churches, Providence, and the Pawtucket church. In all, but especially in the Central Church, very liberal collections were taken. On the following Monday Dr. Paton spoke with great power to the ministers of Providence and vicinity. A resolution was enthusiastically adopted expressing sympathy with the effort of the United States to join Great Britain in prohibiting traffic with the New Hebrides in intoxicants and firearms.

A reception was tendered recently to young men by the Elmwood Church in Providence, sixty being present, and a fine musical program with a stirring address by President E. B. Andrews of Brown University was the order of the evening.

Connecticut.

The New Haven East and the New Haven West Associations of Ministers have consolidated under the name of the United Association of New Haven County. The original association was formed in 1709 and divided into east and west in 1787, the former containing pastors in the eastern part of the county, the latter since 1853, when the Central was formed, containing professors and other ministers mostly without pastoral charge. The Central still continues separate with its large membership of city pastors and its monthly meetings. The United will now be about equal in membership and will be a much more useful and influential body than the two separate bodies could have been.

Rev. D. M. James of the Second Church, Fair Haven, has published a card of special topics appropriate to the season for the mornings and evenings of the seven Sundays in Lent.—At the Hartford Ministers' Meeting, Feb. 27, Charles H. Hopkins of the Hartford *Courant* read an interesting paper on Some of the Advantages of Ignorance.

The Dixwell Avenue Church, New Haven (colored), celebrated the tenth anniversary of the pastorate of Rev. A. P. Miller last Sunday. Three services were held the leading features of which were the anniversary sermon and hymn by the pastor and sermons by Rev. T. T. Munger, D. D., and by Rev. W. S. Dyett, a Methodist. This church has grown during the present pastorate from less than a hundred to nearly 250, and has built and paid for a fine

brick house of worship. The pastor was born a slave, was educated at Fiske and Yale, has served as a missionary in Africa and is now editing the *Connecticut Banner* in the interests of his race in this State.

MIDDLE STATES.

New York.

The church in Summer Hill, although without a pastor, is maintaining all its regular services. A sermon is read by some of the younger men or women, the prayer meeting, Sunday school and Y. P. S. C. E. are well attended. The church is trying to get free from debt before a pastor is called.

The semi-annual meeting of the Susquehanna Association was held with the church at Corning, Feb. 28 and March 1. The sermon was by Rev. H. A. Ottman. Papers were read on The Possibilities of the Endeavor Society and on Aspects of Christian Doctrine, which need special attention from our pulpits. Benevolent societies were represented by Dr. Daniels and Rev. W. E. C. Wright.

An interesting revival has quickened greatly the young church at Roscoe. Rev. W. J. Carter is the new pastor.—The home missionary rally will visit Wellsville, Warsaw and Corning this week.—The chapel, dedicated last September, of the Black Rock Mission, Buffalo, Rev. J. S. Wilson, pastor, is so crowded that plans are being matured for enlargement.

THE SOUTH.

Maryland.

The Washington Conference held its spring meeting with the First Church of Baltimore, Feb. 21. A profitable afternoon was spent in discussing The Home. Family Worship, Home Amusements, The Perils of the Home, Home Training, The Church and the Home, were the different topics, under each of which the speakers indulged in much personal reminiscence. In the evening The Church in the Modern City was the subject of several practical addresses.

The church in Canton is rejoicing in the addition to its numbers of a number of Welshmen employed in the tin works at that place. Rev. T. M. Beadenkoff has made arrangements to devote his entire time to the church and its prospects are bright. The whole work is conducted in the English language.

LAKE STATES.

Ohio.

The Congregational and Methodist Episcopal churches of Garrettsville held united revival meetings for five weeks, closing Feb. 24. There were men's meetings daily at one o'clock and women's meetings at three. Fifty conversions are reported and the place has not been so moved for years.

The church at Newton Falls has in the last year wiped out a debt of twelve years' standing. The pastor, Rev. D. D. McSkimming, has held meetings during the winter in adjoining school districts, which have resulted in many conversions. No special meetings have been held at the church but there has been a general awakening and twenty-eight members have been received on confession.

The churches at Centennial and Lawrence, under the leadership of their new pastor, Rev. H. A. Shearer, have experienced gracious revivals since Jan. 1, nearly doubling the membership of the former church and greatly strengthening both.—Rev. J. A. Kaley, pastor at Lexington, has held four weeks' revival meetings, assisted by Rev. R. H. Edmonds, a former pastor, greatly quickening the church and increasing its membership by over one-fourth.

Beginning with the Week of Prayer the church in Bristolville held special meetings for five weeks, in which the pastor, Rev. C. E. Knapp, was assisted for two weeks by Rev. S. W. Meek. The house was crowded every night. There were a few conversions and Christians were greatly strengthened.

Many Northern Ohio churches are receiving large accessions as the results of special services held since the Week of Prayer. In several cases neighboring pastors have assisted one another, and Evangelist Reed's work has uniformly brought great blessing to the churches which have been able to secure his help. He is now with the Central Church, Toledo, where all the churches are holding special Lenten services. Missionary Plass is at Washington Street and Birmingham Chapel.—Rev. C. W. Carroll of Hudson, with the cordial consent of his church, is helping Rev. W. E. Wheeler in special evangelistic meetings at the A. M. A. church and school at Pleasant Hill, Tenn.

Rev. E. A. Fredenhagen, who has been for a year pastor of the Detroit Street Mission in West Cleve-

land, in addition to his duties as Ohio editor of the *Central Congregationalist*, has resigned the pastorate in order to give all his time to the growing demands of the paper. The mission has made good progress and will soon be ready for a church organization. He will continue to make his home in the parish.

The history of Dr. Chapman's work in Springfield is similar to that of many of the great revivals that are becoming frequent. During the first week about eight hundred cards were signed and at the close of the meetings—fifteen days in all—nearly twelve hundred conversions are reported. Meetings have been held in the factories at noon. One morning 200 neighborhood prayer meetings were held in private houses at 7.30 o'clock. Business houses and saloons have been closed that all might attend the meetings and hundreds have been turned away from lack of room. The work will continue after Dr. Chapman leaves.

Indiana.

Rev. J. M. Lewis, who is called to the important post of People's Church, Indianapolis, is a graduate of De Pauw University and studied at Boston University. He has been in Dunkirk two years and a fine new church building and large accessions are evidences of his leadership. He will begin work early in April.

The Indianapolis Congregational Club for the city and vicinity was organized Feb. 28 as the outcome of a well-attended meeting called for the purpose. W. F. Brunner was elected president and Rev. E. S. Smith secretary. The club will hold four meetings a year.

The Second Church, Terre Haute, Rev. D. W. Andrews, pastor, dedicated its new house of worship Feb. 26. There are accommodations for 400 people and the architecture is attractive. There are three vestibules, a large lecture-room, and a kitchen in the basement. The building cost, with the lot, a little less than \$5,000 and was dedicated free of debt. This church is an outcome of a Sunday school started by the First Church, whose pastor, Dr. J. H. Crum, preached the dedication sermon. The morning session was given up to papers on the history of the enterprise. Supt. E. D. Curtis preached in the afternoon and the large Sunday school joined in the service. The church is well located a mile east of the First Church in a growing part of the city.

Rev. Messrs. L. T. Frink and Thomas Smith have just closed a profitable series of meetings at Hebron.—Rev. Levi White is assisting Rev. D. L. Sanborn of Fremont in revival meetings in Jamestown.

Michigan.

Prof. Graham Taylor's name, and the announcement that he was to address the Western Michigan Congregational Club in Grand Rapids, Feb. 27, on the subject What Has Christianity to Do with Sociology? drew together the largest representation of its membership during its history. One minister came 150 miles. The lecture was a powerful plea for the ministry and the church begin to realize that Christianity is the power of God to save, not a part of a man but the whole man as a member of society. If the church does not see to it that the problems of sociology are settled according to the spirit of Christ nevertheless they will press for settlement. Christianity is here to save and sanctify the family and the social and political organisms. It must control the charities, seek to ameliorate the surroundings of laboring men and grapple with the problems of education. It must face the evils of the gin shop, the brothel and the gambling hell. A lively discussion followed the address.—Professor Taylor preached in Park Church in the morning, Feb. 26, and held an evangelistic service in the South Church in the evening, several conversions resulting.

The new church at Corinth, organized in February, is to build a house of worship worth about \$1,700. The money is raised.—The church at Bass River, organized in September, has a house nearly completed and but for the severe weather would have dedicated it this month.

THE WEST.

Iowa.

The benevolences of the Keokuk church, Rev. H. M. Penniman, pastor, in 1892 amounted to over \$800, and the congregations steadily increased. A few months ago a mission was started at which Mr. Penniman preaches every Thursday evening. A mission worker is also employed who holds cottage prayer meetings every evening and services on Sundays at the county jail. More than five hundred persons have attended these cottage prayer meetings during the past four months, and in connection

with them between 20 and 30 have professed conversion.

The church in Toledo, Rev. J. B. Chase, pastor, will build a new house of worship costing between \$5,000 and \$7,000.

Mrs. Julia A. Wisner of Eldora has given \$10,000 to the church for a new building, and proposes to give a fine pipe organ also. The building will be erected without delay.

The church in Denmark, Rev. H. L. Marsh, pastor, the first Congregational church in the State, was organized in May, 1838. Three of the original members survive, and two of them are able to attend services almost every Sunday.

Minnesota.

A fellowship meeting of much interest was held at Bethany Church, Minneapolis, Rev. H. G. Cooley, pastor, with addresses from Rev. Messrs. Wells, Morley, Baker and others and \$200 were raised. The church has been passing through a crisis in its history and there is now a hopeful outlook.—Large evening congregations greet Dr. G. H. Wells at Plymouth Church to hear his lectures upon Life as Illustrated by the River Rhine. A special home missionary collection of \$500 was recently taken, Dr. Wells speaking especially upon the Scandinavian branch of the work.—Meetings are being held in different parts of the city in preparation for the coming of Evangelist Mills. The attendance is good and the feeling deepening.—Evangelist E. C. Lyons has been supplying Mizpah Church, West Minneapolis, for several weeks.

The church in Detroit is worshipping in its new building, a neat edifice costing \$3,750, erected by the hard work and generosity of the people led by the pastor, Rev. W. C. A. Wallar. Few churches so weak financially have done so well.

WEEKLY REGISTER.

Calls.

ARNOLD, Seth A., of Polk, Io., to supply for an indefinite period at Eddyville. Accepts.
BARROWS, John D., of East Northfield, Mass., to First Ch., Stonington, Ct.
CLAPLIN, Arthur H., of New York, N. Y., to First Ch., Allegheny, Pa. Accepts.
CLARK, Calvin M., accepts call to Center Ch., Haverhill, Mass.
CRONIN, Henry C., accepts call to Second Pres. Ch., Jersey City, N. J.
DODGE, John E., accepts call to Lake View Ch., Worcester, Mass.
EASTMAN, Edward P., accepts call to West Newfield, Me.
FRINK, Lemuel T., of Hobart, Ind., to preach part of the time at Hebron.
HARDY, William P., accepts call to San Rafael, Cal.
HOOVER, Frank W., of Moorland, Io., to Cincinnati and Belknap. Accepts.
JENKINS, David T., declines call to Buffalo Gap, S. D.
JOHNSTON, William G., of Center Point, Io., to Peterson. Accepts.
JONES, William D., declines call to Aurora, Mo.
LEWIS, James M. (Methodist Episcopal), to People's Ch., Indianapolis, Ind. Accepts.
LEWIS, William W., of Waucoma, Io., to Presbyterian church, West Union. Accepts.
MARTIN, David, of Cornish, Me., declines call to Biddeford.
MERRICK, Frank W., of Neponset, Mass., to West Roxbury.
MILLER, H. G., of Los Angeles, Cal., to San Luis Obispo.
PEASE, William G., of Needham, Wis., to St. Clair, Mich. Accepts.
PEASE, William P., of Kimball, Neb., to Wilcox, Free-water and Hildreth.
REYNOLDS, George W., of Gorham, Me., to Waterville.
ROPER, C. Fremont, of West Concord, N. H., to Bradford, Ct.
SCROGGGS, Joseph W., of Rogers, Ark., to Orange College Institute, Orange, Cal.
SMITH, Isaiah F., of Waterbury, Ct., to Bridgewater. Accepts.
VANDER PYL, Nicholas, of Hartford Seminary to East-hampton, Ct.
VOORHEES, H. M. (Dutch Reformed), of Highbridge, N. J., to Escondido, Cal. Accepts.

Ordinations and Installations.

BARTON, William E., i. March 2, Shawmut Ch., Boston, Mass. Sermon by Prof. H. C. King; other parts by Rev. Messrs. C. R. Brown, G. A. Gordon, E. B. Webb, D. D., Nehemiah Boynton, W. W. Ramsay, W. E. Griffin, D. D., and C. A. Dickinson.
COVELL, Arthur J., i. Feb. 28, Waterbury, Vt. Sermon by Prof. Gabriel Campbell; other parts by Rev. Messrs. C. W. Longren, W. S. Hazen, D. D., G. W. Gallagher and Austin Hazen.
JOHNSTON, F. L., p. Feb. 8, Uniontown, Wn. Sermon by Rev. L. O. Baird; other parts by Rev. Messrs. H. P. James, E. L. Smith, T. W. Walters and A. J. Bailey.

Resignations.

BIDDLE, Jacob A., Rico, Col.
CONDO, Samuel S., Canton, O., withdraws resignation.
COTTON, Henry A., Westmoreland, Kan., on account of ill health and will go to Chilton Springs, N. Y.
DAVIES, Henry, Green's Farms, Ct.
DICKER, Myron F., Ludlow, Mass., to accept a call to Milton, N. H.
EVANS, Daniel A., New Sharon and Farmington Falls, Me., for further study.
FREDENHAGEN, Edward A., Detroit St. Mission, West Cleveland, O.
GALE, Clarence R., Calvinistic Ch., Fitchburg, Mass.
GORTON, Philo, Quasqueton, Io.
KIMBALL, Jere, Wessington Springs, S. D.

Dismissals.

BARTON, William E., Wellington, O., Feb. 21.

Churches Organized.

ENTERPRISE, Kan., recognized Jan. 27.
RUNNELLS, Io., Feb. 18. Thirty-three members.

Miscellaneous.

ANDREW, Balza E., of East Buffalo, N. Y., fell on the ice recently, breaking a bone in his leg.
CREELMAN, Harlan, of Worthington, Mass., will take two months of special study in the graduate department at Yale. During his absence the people will take charge of the services.
FIELD, George W., of Bangor, Me., has a large class in chemistry, which meets in the Y. M. C. A. building. He will be assisted by an outside lecturer.
HOLBROOK, Amos, and wife, of Colchester, Vt., were "visited," Feb. 24, by their people and members of the other churches in the place, who left for them a present of \$20.
MILLS, Richard B., of Holden and Dedham, Me., has a gift of a sleigh from the young people of the two places.

ADDITIONS TO THE CHURCHES.

| | Conf. Tot. | | Conf. Tot. |
|---------------------------|------------|-------------------------|------------|
| Alamo, Mich., | — 28 | Lexington, O., | 27 27 |
| Albany, Vt., | 20 27 | Lincoln, Cal., | 10 14 |
| Anthony, Kan., | 2 3 | Lincoln, Neb., | 5 7 |
| Ash Creek, Minn., | 5 7 | Lyndon, Minn., | 4 6 |
| Ashley, Mich., | 1 4 | Vine Street, | 4 6 |
| Barryville, N. Y., | 10 10 | Linwood, Neb., | 4 4 |
| Bedford, Mass., | 1 3 | Magnolia, Io., | 16 16 |
| Berwick, Io., | 31 31 | Marquette, N. Y., | 17 17 |
| Black Diamond, Cal., | 3 3 | Medford, Mass., | 4 6 |
| Boston, Mass., Berke- | | ley Temple, | 11 18 |
| Dorchester, Central, | 7 10 | Silver Lake, | 1 6 |
| Second, | 5 9 | Newton Falls, O., | 8 8 |
| Village, | 4 4 | Nelson, Neb., German, | 25 25 |
| Eliot, | 5 10 | Newburyport, Mass., | |
| Highland, | 3 7 | Belleville, | 6 6 |
| Immanuel, | 12 12 | North, | 11 11 |
| Jamaica Plain, Cen- | | Whitfield, | 15 21 |
| tral, | 16 18 | New Haven, Ct., How- | |
| Maverick, | 6 7 | ard Ave., | 35 47 |
| Mt. Vernon, | 5 13 | Newport, Ky., | 7 7 |
| Old South, | 9 9 | Newton Falls, O., | 28 34 |
| Park St., | — 11 | Nonantum, Mass., | 1 9 |
| Phillips, | 7 10 | Nora Springs, Io., | 5 5 |
| Shawmut, | 1 3 | Oakland, Cal., First | — 13 |
| Winthrop, | 13 18 | Oberlin, La., | — 22 |
| Brightwood, Ind., | 11 11 | Rumfordsville, Minn., | 3 13 |
| Bruning, Neb., | 3 3 | Philadelphia, Pa., Cen- | |
| Burlington, Vt., First, | 17 20 | tral, | 3 6 |
| Burton, O., | — 4 | Prairieville, Mich., | 16 16 |
| Busti, N. Y., Swedish, | 37 37 | Quincy, Mass., | 16 19 |
| Centennial, O., | 29 29 | St. Louis, Mo., First, | — 33 |
| Central Falls, R. I., | 42 45 | San Francisco, Cal., | |
| Ceredo, W. Va., | 9 10 | Bethany, | 5 8 |
| Cheyenne, Wyo., | 8 9 | Mayflower, | — 14 |
| Chicago, Ill., Sedg- | | Park, | 6 25 |
| wick St., | 9 9 | Plymouth, | 10 20 |
| Summerdale, | 7 7 | Third, | 3 6 |
| Clarion, Io., | 6 6 | San Rafael, Cal., | 4 19 |
| Clintonville, Wis., Scan- | | Sheldon, Io., | 27 27 |
| dinavian, | 5 7 | Shelby, Neb., | 7 10 |
| Cole Camp, Mo., | 12 12 | Somerville, Mass., | |
| Constantine, Mich., | — 14 | Prospect Hill, | 17 17 |
| Covert, Mich., | — 16 | Soquel, Cal., | 19 22 |
| Crete, Neb., | — 5 | St. Joseph, Mich., | — 12 |
| Des Moines, Io., North | | St. Louis, Mo., First, | 8 8 |
| Park, | 22 22 | Hyde Park, | 5 6 |
| Pilgrim, | 9 9 | Immanuel, | 5 5 |
| Dunlap, Io., | 19 19 | Tabernacle, | 1 11 |
| Easton, Cal., | 7 7 | Stanton, Neb., | — 5 |
| Eldred, N. Y., | 8 8 | Sutton, Neb., | — 12 |
| Everett, Mass., Mystic | | Tabor, Io., | 13 15 |
| Slide, | 16 16 | Titusville, Pa., Swed- | |
| First, | 10 10 | ish, | — 16 |
| Exeter, N. H., First, | 4 4 | Tolono, O., Washing- | 6 11 |
| Fond du Lac, Wis., | 4 4 | Unionville, Ct., | 11 14 |
| Genesee, Idaho, | 2 6 | Upland, Neb., | 6 6 |
| Glen Ulin, N. D., | 4 4 | Wallace, Kan., | 15 15 |
| Gran Rapids, Mich., | 1 3 | Walpole, N. H., | 1 3 |
| Second, | 13 15 | Warren, Pa., Swedish, | — 21 |
| Grinnell, Io., | 60 112 | Welsh, La., | — 4 |
| Harbino, Neb., | 5 5 | Westerly, R. I., | 8 8 |
| Hartford, Ct., Fourth, | 9 17 | West Bangor, Mich., | — 16 |
| Hastings, Neb., | 1 7 | West Superior, Wis., | |
| German, | 31 31 | Hope, | 1 3 |
| Havelock, Neb., | 1 4 | Whitehall, Mich., | — 7 |
| Haverhill, Mass., River- | | Wilcox, Neb., | — 11 |
| side, | 3 6 | Worcester, Mass., Bel- | |
| Hayward, Wis., | 20 20 | mont, | 4 4 |
| Hemingford, Neb., | 3 3 | Friedmont, | 2 7 |
| Hillsboro, Ore., | 6 8 | Piedmont, | 7 9 |
| Hutchinson, Kan., | 19 19 | Pilgrim, | 8 14 |
| Indianola, Neb., | 17 20 | Plymouth, | 4 6 |
| Iowa City, Io., | — 8 | Wyandotte, Mich., | 8 8 |
| Lake Belt, Minn., | — 20 | Yorkville, Ill., | 11 11 |
| Lawrence, O., | 11 11 | Eleven churches with | |
| Lexington, Mich., | 24 24 | two or less, | 10 20 |

Conf., 1,191; Tot., 1,899.

Total since Jan. 1. Conf., 2,733; Tot., 6,733.

CHRISTIAN ENDEAVOR NOTES.

At the consecration service at the Florida convention quite a number expressed a readiness to go to the foreign field if the way should be opened.

One of the most interesting societies visited by Dr. Clark was a Chinese junior society at Shanghai, none of the members of which came from a Christian home. The place of meeting was a building formerly used as a Buddhist temple.

Such has been the interest aroused in Turkey about Christian Endeavor that natives have traveled four or five days to talk over the society with Rev. G. H. Krikorian of Yozgat, the superintendent for Turkey.

For the Montreal Convention headquarters will be assigned the different State delegations as has been the custom hitherto. Owing to the limited hotel accommodations of the city most of the assignments of delegates will be to boarding houses or private houses, but ample accommodations can be furnished, and careful inspection of each place selected is made by the committee in charge. Many of the French-speaking population will welcome guests, and, as they speak English as well, there will be no difficulty on the ground of language. Prices will range from fifty cents to \$1.25 a day for rooms alone at boarding houses, from \$1.00 to \$2.50 a day for rooms and board at boarding houses and from \$1.50 up at hotels. Individuals cannot receive

assignments before June 1, but applications may be made at once to the State excursion managers or to the chairman of the hotel committee, Mr. George R. Lighthall, New York Life Insurance Building, Montreal.

INTER-SEMINARY MISSIONARY CONFERENCE.

The seventh annual missionary conference of the students of Boston University, Cambridge Episcopal, Newton and Andover Theological Seminaries was held at Andover, opening March 3. This modest organization, limited, for practical convenience and simplicity of working, to these four neighboring schools of different denominations, has made for itself an important place in the life of the seminaries. It is surely a matter of no slight value that there should be brought together every year these fifty or seventy-five students for the Christian ministry, to get a glimpse of one another's life, learn something of the spirit that animates the different institutions and discover at the outset, as they would doubtless be sure to do later, how much and how little their differences in habits and in type of thought really separate them from one another.

This year over sixty men came up to Andover from the other seminaries. After devotional exercises and a word of welcome from the presiding officer, Mr. E. J. Helms of Boston University read a paper on the Epworth League Settlement in Boston, of which he and his wife are residents. The idea, he said, originated with some students in the Boston University School of Theology, who found themselves unable to carry out their desire to offer themselves as foreign missionaries. With the aid of the Boston Methodist Missionary and Church Extension Society, and after study of similar work here and abroad, they developed a plan for a settlement in the slums.

Another paper which called forth a very interesting and original discussion was that by Mr. O. L. Mitchell, a negro student from South Carolina at the Cambridge Episcopal School, on Some Difficulties in Evangelizing the Negro. The negro, he said, is pre-eminently religious, but his religion is a matter wholly of feeling with him. To meet this difficulty the missionary must teach truth in simplicity. A second difficulty is in the hopeless number of religious sects. A third lies in the present condition of the schools. These are nearly all denominational. Without a religious profession the negro is not encouraged, even if he is not actually repelled from the school. The result is a vast amount of hypocritical religious profession without real root in knowledge and character. Christianity will not be a power until negroes are admitted to the State colleges or else there is for them an undenominational school where they can receive higher education. Mr. Mitchell said afterward in conversation that the Congregational schools for negroes are the best in the South and that his criticisms lay less against them. A fourth difficulty is that the progressive negroes are so eager to make money and to gain some social recognition that they are not receptive toward Christianity.

The discussion of Mr. Mitchell's paper was made especially interesting by the speech of Mr. Dunn of the Cambridge school, a thorough Southerner from Petersburg, Va. With great good temper and most inspiring earnestness he pleaded that the people of the South have on their hands a race problem such as no community has ever settled, and that they are making serious and honest efforts for its solution, in which they are hindered by the suspicious and unsympathetic attitude which so many good people in the North adopt.

The session devoted to a discussion of foreign missions was notable for a paper on Western China as a Mission Field, read by Mr. Daniel S. Jenks of Newton Theological Insti-

tution. "No door, he said, was ever opened to missions so significantly as in China. After some discussion of the effect on missionary work of the Chinese exclusion act, Mr. G. H. Adalian, an Armenian student at Andover, read a paper on The Result of Missionary Work Among the Armenians in Asia Minor. The discussion following his paper brought out several striking testimonies to the intelligence, ambition and peaceable disposition of the Armenians who have settled in this country. One curious point mentioned was that they are nearly always well dressed, even though their lodgings may be miserable and their food poor.

At the evening session Prof. Egbert C. Smyth presided and spoke of the funeral that very day of a quiet woman in Andover, who for many years had scarcely left the farmhouse which was her home but whose Christian influence was one of the most important forces that affected the character of Joseph Neesima. As a member of her household while in Phillips Academy he received impressions which through him have touched the great life of the Japanese nation.

Mr. Joseph F. Scott, superintendent of the Massachusetts Reformatory at Concord, read a paper of great interest on The Treatment of the Criminal. The next address was by Rev. Dr. William Eliot Griffiths, who told effectively the story of Yokoi, the Japanese martyr in the cause of liberal ideas, and emphasized two points—the necessity for every Christian missionary of knowing the religion of the people to whom he preaches and the unwisdom of estimating results by statistics.

The last speaker was Prof. William H. Ryder of Andover, who spoke on The Correlation of Foreign and Home Missions. Our home work, he said, is already becoming foreign, and we have the task of converting whole churches among us here. We cannot expect to make Protestants of the Romanists. Indeed, the best place for a pious Roman Catholic is in the Roman Catholic Church, if he can stay there. But we can convert the Church of Rome to our conception of what true religion is.

J. H. R.

SUNDAY SCHOOL FESTIVAL.

Two years ago some bright minds connected with the Boston Superintendents' Union and Primary Union concocted the scheme of a joint meeting in the early spring to be made of mutual interest and profit. The idea, now carried out successfully for the third time, seems to have materialized into a permanent institution, as the large assemblage at Berkeley Temple last Monday evening testified.

The afternoon program, under the direction of the Primary Union, Mr. F. P. Shumway, Jr., presiding, included addresses by Miss E. J. Willcox, by Miss Bertha Vella on Primary Methods, by Mrs. M. C. Smith on the Place of Geography in Bible Study and by Rev. F. N. Peloubet, D.D., on Methods of Studying the Lesson. Following these valuable and practical suggestions came the hours of social intercourse and of entertainment of a lighter character. Supper was spread for 300 persons in the vestries below and hardly a chair was vacant. President John Herbert sat at the head of the platform table and introduced as the first postprandial speaker Rev. W. E. Barton, the new pastor at Shawmut, who told one or two capital stories entirely unfamiliar to a Boston audience and spoke some earnest words in a more serious vein. The greetings of the Baptist Superintendents' Association were brought by its president and Dr. Arthur Little represented the Boston Congregational Club, while Dr. John G. Paton, whom the union was fortunate enough to secure as its guest almost on the eve of his final departure from New England,

made a short but characteristically winsome and effective address. The Beacon Male Quartette interspersed these speeches with highly entertaining though not, strictly speaking, Sunday school music.

On reassembling upstairs after devotional exercises the intermediate department was brought to the front by an attractive setting forth of its merits and opportunities by Miss Annie M. Chapin, and Miss Lucy Wheelock brought the day's program to a close in an address centering around the theme The Word is Nigh Thee. Though little outside talent was imported for service, the respective unions have shown that in their own ranks are those fully competent to interest and edify.

A RABBI'S VIEW OF CHRIST.

Rev. A. H. Geismar, rabbi of Temple Israel in Brooklyn, N. Y., recently preached a sermon about Jesus. After setting forth the gospel facts about Jesus which he thought worthy of credence, he asked the question, "Did Jesus teach anything new?" and replied in the negative, claiming that Jesus simply reiterated the teachings of prophets and rabbis and that He gave no new truth whatsoever to the world. He concluded, however, with a frank and suggestive tribute to the Nazarene, saying:

What Jesus did give to the world was a life, noble and good, the example of a man of purest character, living and dying for an idea. His personal magnetism for all humanity, irrespective of creed, consists in this beautiful, meek, unselfish, lovely character. The picture of that tender form, suffering the final agony and still murmuring, "Forgive them, Father, for they know not what they do," has been the strength of generations of sufferers, the comfort of thousands of bleeding hearts. He loved His Jewish people and religion indeed; for them He lived and for them He died. Though He added nothing to the sum total of religious knowledge, He did enough in showing how to live a religious life. It is sad to contemplate how the ancient and modern disciples of the Master have ignored this, His best instruction. As for Judaism, it has had many noble and illustrious sons and fears not to claim Jesus as among the best of these; and not as one who repudiated her but as one of the most faithful to His mother religion, one through whom her splendid moral doctrine was typified and vivified to the eyes of the world. It is this religion of the prophets, of Isaiah and Malachi and Hillel and Jesus, the pure Judaism that our Temple Israel stands for.

What if, on the one side, some Jews would convince us that the Mosaic law is the only true Jewish religion? What if, on the other, good Christian friends tell us that Judaism stopped with the Old Testament? We reply to both—the Judaism of the Old Testament is Judaism in the crude form. Like everything else, it has been developing and evolving down through the ages ever and ever into a purer, richer form. Christianity has been developing since St. Paul founded it. Has Christianity a sole right to evolution and Judaism none? And shall it be said that present day Judaism is merely a copy? Yes, it is a copy, but not of its daughter religion. It is the enlarged copy and the perpetuation of the universalistic religion developed from Isaiah to Hillel, from whom and His Pharisaic contemporaries Jesus received His best, that universalistic faith which contains all the elements of the coming universal religion of mankind. We take no pride in being exclusive possessors of such a faith. It is our hope and prayer that, before many aeculae close, all mankind be brought to kneel at the one shrine. Therefore do we welcome all steps, methods and means looking toward such consummation, the evangelization of all pagans, the liberalizing of all the narrow-minded, the education of all the ignorant, the overthrow of all accretions of dogma and creed that have incrustated the pure, original faith, the Judaism which was, ac-

cording to all the records we possess, the noblest and proudest possession of Him whom ancients and moderns have so persisted in misinterpreting and misrepresenting. The church in the name of Jesus has conquered the world, now let the true Jesus conquer the church.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (count words to the line).

BOSTON EVANGELICAL ALLIANCE, Melancon, March 13, 10 A. M. A symposium: Shall We Abolish Fast Day? Speakers: Drs. Plumb, Lorimer, Miner, Hale and others.

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874 furnishes churches with Sabbath supplies, stated supplies and candidates for pastors. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 70 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

STATE MEETINGS.

Any additions should be sent to us as soon as possible.

| | | |
|----------------|--------------|---------------------|
| Mississippi, | Meridian, | Thursday, March 22. |
| Alabama, | Birmingham, | Saturday, April 1. |
| Georgia, | Macon, | Wednesday, April 3. |
| Tennessee, | Nashville, | Thursday, April 3. |
| Texas, | | Thursday, April 3. |
| New Jersey, | East Orange, | Tuesday, April 18. |
| Montana, | | Tuesday, May 2. |
| Missouri, | St. Louis, | Tuesday, May 2. |
| Kansas, | Great Bend, | Thursday, May 4. |
| Oklahoma, | Kingfisher, | May. |
| Ohio, | Toledo, | Tuesday, May 8. |
| Southern Cal., | | Tuesday, May 9. |
| South Dakota, | | Tuesday, May 9. |
| Indiana, | Ridgeville, | Wednesday, May 10. |
| Illinois, | | Monday, May 12. |
| Iowa, | Muscatine, | Tuesday, May 16. |
| Massachusetts, | Boston, | Tuesday, May 16. |
| Michigan, | Owasco, | Tuesday, May 16. |
| New York, | Patchogue, | Tuesday, May 16. |
| Pennsylvania, | Kane, | Tuesday, May 16. |
| Rhode Island, | Pawtucket, | Tuesday, May 23. |
| Vermont, | Montpelier, | Tuesday, June 12. |
| Connecticut, | Rockville, | Tuesday, June 20. |
| Maine, | Brunswick, | Tuesday, June 20. |

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00. Life membership, \$25.00. Contributions solicited. Miss Sarah K. Burges, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Laudon S. Ward, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 30 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 151 Washington St., Chicago, Ill. William I. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Mail, Field Sec., Congregational House, Boston; T. V. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Admits needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Duane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 166 Bible House, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 74 Wall St., New York. Incorporated April, 1832. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to R. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.
Congregational House, Boston.

EDUCATION.

—Prof. Bliss Perry of Williams College has accepted his call to the chair of oratory in Princeton College.—Prof. John M. Coulter of the University of Indiana has been elected president of the Lake Forest University at Chicago.

—President Bumstead of Atlanta University is suffering from severe illness. The burden of carrying this institution and raising money for its needs is a heavy one and the chief reward for bearing it is the consciousness of great service rendered to hundreds of youth who are brought by it into positions of large usefulness to their race.

Marriages.

(The charge for marriage notices is twenty-five cents.)

INSON—ILSLEY.—In South Freeport, Me., Dec. 24, 1892, by Rev. Arthur Smith, John W. Ineson and Henrietta H. Ilesley, daughter of the late Rev. Horatio Ilesley of South Freeport.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BRYANT.—In Lancaster, Feb. 26, Mrs. Margaret F. McLean, wife of Rev. Seelye Bryant and daughter-in-law of Rev. Albert Bryant of Worcester, aged 21 yrs.

FREEMAN.—In Mansfield, Ct., Feb. 23, Elizabeth Storrs, wife of Deacon Frederick Freeman, aged 76 yrs.

LINCOLN.—In Worcester, Feb. 23, Deacon Charles A. Lincoln, aged 69 yrs.

PERRIGO.—In Brockton, Feb. 19, Judge Jonas R. Perrigo, aged 71 yrs.

PHILPS.—In Tucson, Ariz., Feb. 27, of consumption, Prof. Frederic W. Phelps, aged 36 yrs. A graduate of Amherst in 1863, teacher in Washburn College, Topeka, Kan., from 1863 to 1891, and appointed last autumn instructor at Pacific Theological Seminary. He was a son of Rev. F. B. Phelps of Irasburgh, Vt., and a young man of great promise.

STICKNEY.—In Rockville, Ct., March 1, John Newton Stickney, in the seventy-sixth year of his age. A pillar in the local church, a corporate member of the American Board and a man widely useful in the denomination.

WHITTEMORE.—In New York, Feb. 26, Atossa Frost Stone, widow of Thomas W. Whittemore. Interment at Fitzwilliam, N. H.

CHAUNCEY HAMILTON.

Mr. Hamilton suddenly departed this life in Syracuse, N. Y., Feb. 11. By instantaneous death (the approach of which he was not conscious) he was, as it were, translated, without any sad farewell spoken or a clinging to life for a moment of time.

He was born in 1824, in the State of Vermont, of New England parentage, and he possessed the heroic and solid elements of New England character in a marked degree. Christian integrity and honor were watchwords of his life. He sought not place or power among men, but esteemed truth and faithfulness to life's duties paramount to all things else.

During thirty-five years he was a devoted member of Plymouth Congregational Church of Syracuse and he rendered most valuable services throughout all these years in various departments of church ministrations and work. His funeral services were held from his late home in Syracuse and were conducted by his pastor, Rev. Dr. Packard, and were of a most impressive character. A devoted wife of more than forty years' companionship, one daughter and two sons mourn his departure as those not without hope, for his spirit and works do follow him, and not a few will declare of his death: "Blessed are the dead that die in the Lord."

STEPHEN AMBROSE WALKER.

Stephen Ambrose Walker, one of the best known lawyers in New York City, who was United States district attorney for the southern district of New York during the Cleveland administration, died at his home in East Thirtieth Street in New York, Sunday night, Feb. 5. He was at his office in the Equitable Building Tuesday, but Wednesday was attacked with grip which in two days developed into pneumonia. Mr. Walker was born in Brattleboro, Vt., in 1833, his father, the late Rev. Dr. Charles Walker, being pastor of the Congregational church there. He graduated from Burr and Burton Seminary at Manchester and from Middlebury College in 1856. After teaching school for a time in Ohio and Binghamton, N. Y., he began the study of law and was admitted to the bar in Broome County, N. Y., in 1861. When the war broke out he entered the army as paymaster of volunteers and served in Virginia and in the department of the Gulf. At the close of the war he resumed law practice in New York City. He was president of the board of education of New York from 1879 to 1886, a trustee of the "Tilden Trust" and United States attorney for the southern district of New York from 1886 to 1890. He was elected a trustee of Middlebury College in 1870 and held the place at the time of his death. The college gave him the degree of doctor of laws in 1892. He was regarded as one of the ablest lawyers in New York City and was a man of broad and accurate knowledge and a speaker of much ability.

Mr. Walker was a member of the University Club, the Lawyers' Club and the Bar Association. He was a bachelor and lived with his brother, Dr. Henry F. Walker, a prominent physician of New York. His other brother is Rev. Dr. George Leon Walker of Hartford, Ct. He also leaves one sister, Mrs. Boardman, wife of Prof. George Nye Boardman of the Union Park Theological Seminary of Chicago. The funeral was held at the University Place Presbyterian Church of New York, of which Mr. Walker was a member and trustee. The interment was at Pitsford, Vt., where other members of the Walker family are buried.

DEACON SAMUEL F. SCAMMAN.

Mr. Scamman died in Waltham, Feb. 7. He was born in Raco, Me., in 1811. In 1841, at Lowell in Mass., he was converted under the preaching of Dr. Blanchard and united with the church under his care. He subsequently removed to Chicopee, where he was prominently

connected with the Ames Manufacturing Company in its early days. Here he was very active in church work and was chosen one of the deacons of the young church in the village, then known as Cabotville. Later he removed to Springfield and was employed in the United States Amory and was an active member of the Olivet Church.

He was a man of sterling integrity and with a sense of personal honor so fine as sometimes to lead him to decline pecuniary advantages because they could not be shared by friends with whom he was connected. His life and influence were always on the side of right, and though he could sharply rebuke sin yet he never failed to retain the respect of those who felt the keenness of his reproofs.

He had an active mind and in the years of his prime he took delight in theological discussions and enjoyed the study of the works of the eminent theologians. For many years he was a constant reader of the *New England Puritan* and the *Boston Recorder* and later of the *Congregationalist*. The last years of his life were clouded by a disease which dulled his mental faculties but which did not dim his love for the Saviour in whom he trusted and whose promises he had proved.

MISS ABBY LORD WILLIAMS.

The death of Miss Williams occurred in Kennebunk, Me., Feb. 29, at the age of 84 years and 10 days. She was the daughter of the late Charles Williams, Esq., and the granddaughter of Tobias Lord, Esq., of Kennebunk, whose monument in the cemetery reflects current tradition in describing him as "an enterprising and distinguished merchant" and an "honest man." Miss Williams had a mind of unusual native refinement. In the schools of Kennebunk and Boston, and by extensive and varied reading, she acquired an excellent education. She became interested in religion in early life and joined the Union Church of Christ in Kennebunk in March, 1828. She gave herself to the various activities of church life, as her father had been a most helpful supporter before her. She was a constant attendant upon the female prayer meeting which for fifty years was held weekly at the old "Seaside Mansion," did much to foster a missionary spirit in the face of a universal prejudice against missions and was a faithful teacher in the Sunday school.

Miss Williams also wielded the "pen of a ready writer," wrote occasional articles for the religious press and in 1841 published, at her own expense, a volume of *Reminiscences*, which was a graceful tribute to the rare mental and spiritual qualities of her departed sister, Harriet, the wife of the late F. W. Sawyer, M. D., of Saco, Me. She was one of a family of eleven children, two of whom, Henry Williams, Esq., of Boston and Capt. Albert N. Williams of Kennebunk still survive her. Her departure was in great quietness and peace like the life which for fourscore years was pleasantly and usefully passed in the beautiful village of her birth. She was laid to rest on Thursday, Feb. 23, from her brother's home, her pastor, Rev. Mr. Lockwood, officiating at the obsequies.

WHO OWNS A MAILED LETTER?—This is a question frequently asked and one which is sometimes very important. The Post Office Department and the courts likewise agree, we believe, that a letter is the property of the writer until it is delivered into the hands of the person to whom it is addressed. The writer can, therefore, get it back at any time before final delivery, by proving his identity to the Post Office people.

In a recent interview with Drs. STARKEY & PALEN, the discoverers and sole dispensers of Compound Oxygen, they stated that though they had for twenty-three years received daily a very large number of letters they could recall but very few fault-finding ones in the whole period.

When it is considered that this remedy is most largely used in the treatment of chronic cases—Consumption, Catarrh, Asthma, Rheumatism, Dyspepsia, Nervous Prostration, etc., at the patient's own home, the statement becomes all the more remarkable and speaks in unmistakable terms of the standing and success of these specialists.

They further affirm that a patient is very rarely lost sight of; that they generally become friends, coming back as need prompts in later years, and sending others to secure the relief that they themselves have received. The following illustrates this: CENTRE MONROES, L. I., N. Y., Sept. 14, 1891.

"DRS. STARKEY & PALEN: It is a long time since I wrote you, but I think more of the C. O. today than ever. I have never been without it in the house and cannot do without it. I have not inhaled the C. O. for a long time. I had the Grip and it left me very weak. I tried Cod Liver Oil and other medicines, but nothing gave me strength until I commenced the C. O. It gives me more strength and is a surer cure for Dyspepsia than any medicine ever made. I wish everybody would try it for themselves."

MRS. JOSHUA F. PENNY.

Every sufferer from ill health is invited to write us. Consultation free. Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

Warm Bargains.

You are all wrong on the price of Wood Mantels; the child of your fancy costs twice as much as this pattern, which is every whit its artistic peer.

We are handling Mantels in a way that few persons realize. We are selling six times as many as any furniture house in this city, and twice as many as any furniture house in the United States.

The cause is not far to seek—low price. Any house can make six mantels cheaper than one; we sell six because we price them lower; we price them lower because they cost us less to make in quantity. We ask only a small margin of profit.

Send for our special Illustrated Catalogue of Wood Mantels, revised for 1893; with 30 full-page engraved plates and illuminated cover.

Paine's Furniture Company,
48 CANAL STREET { South Side Boston
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The Good Derived from

HOOD'S

Sarsaparilla

All Run Down With **Dyspepsia**

The peculiar combination of stomach tonics and alterative remedies in Hood's Sarsaparilla cannot be equalled, and this superiority explains the wonderful success of

This Great Medicine

in cases of Dyspepsia, Indigestion and similar troubles. Mr. T. A. Wheelock, a well known citizen of Burlington, Vt., writes:

"Six months ago I was badly run down and unable to attend to business. The principal trouble seemed to be due to indigestion and aggravated dyspepsia. I had no appetite,

Nothing Tasted Good

and what I did eat distressed me. Added to this was a nervous disturbance. Physicians that I employed failed to reach my case. I grew worse, *lost flesh* and almost hope. One day I ran across a testimonial for Hood's Sarsaparilla stating what it had done in what seemed to be a case similar to mine. I got a bottle and in three or four days saw that I felt better. Before I had finished the first bottle, was greatly improved. Rested better, felt better, and knew I was

Better All Over

I continued with the medicine, and have taken two bottles and now feel better than at any time for the past five years. Feel as hearty as when a boy. Have regained my flesh, have good appetite, can sleep well, and my nerves are in excellent condition. I would not value a thousand dollars for what it did for me." T. A. WHEELLOCK, Burlington, Vt.

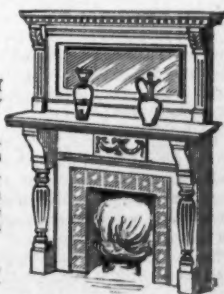
Fully Indorsed

"We have sold Mr. T. A. Wheelock several bottles of Hood's Sarsaparilla and have heard him tell in high terms of commendation what it has done for him. I know that he has recommended

Hood's Sarsaparilla

to many others here. Our customers generally speak well of it." F. L. TAFT & Co., Pharmacists, Burlington, Vt.

Hood's Will **Liver**
Pills Cure **Ills**
All



THE BUSINESS OUTLOOK.

The financial situation is strained to the very verge of a panic. A panic is a loss of confidence, a refusal to acknowledge and renew and extend credits, a return to a cash business. There is increasing distrust of our national currency, which threatens to become still more pronounced as the exports of gold, incident to and thoroughly natural during the spring months, are announced. This distrust is so firmly rooted in the business world today that only some striking event can be expected to remove it and avert the disasters which threaten to overtake all business if there is any further contraction of credits.

The accession of the Democratic party to complete power in our national Government is an event from which much disturbance has been feared, feared by intelligent and frank spoken Democrats as well as by opposing partisans. Democratic success means another revision of our tariff—a revision expected to affect not only schedules but principles as well. Such tariff legislation hinders the development of trade without a doubt, and this must be admitted without regard to ultimate advantage or disadvantage to proceed from such legislation.

But if tariff legislation by the Democratic majority was feared when the result of the 1892 election was known at present all have forgotten those fears and have fixed their hopes upon this same Democratic majority for legislation touching our national finances and our money which shall remedy the double evil of an impoverished treasury and a depreciating currency. Thus far there is really very little tangible basis for these hopes beyond the deep-rooted belief in the wisdom of President Cleveland. In his inaugural address the President has contented himself with some statements of very general and indefinite meaning, but he makes clear his quick comprehension of the dangers ahead of us and promises to make use of every safeguard provided and in his power to use. Will the new administration sell a block of bonds at once in order to strengthen the treasury gold reserve? Will there be an extra session of Congress to discuss a permanent relief from these threatening evils?

MAKE THE CHURCHES CHEERFUL.—There is nothing that adds more to the popularity and prosperity of a church than cheerfulness, and there is nothing more conducive to cheerfulness than a good light. With the improved methods now in vogue there is no reason why every church should not be as bright by night as by day with but very little cost. One of the best aids to the economical lighting of churches, halls and large rooms is the "Bailey Reflector." All ministers or those interested should write to the manufacturers for catalogue and price list. Their address is Bailey Reflector Co., 708 Penn Ave., Pittsburgh, Pa.

"THE BLOOD IS THE LIFE," runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently?

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Please mention the Congregationalist.

All Are Liable

to become wholly and permanently disabled by sickness or accident, and to live in that condition an indefinite period; meanwhile using perhaps the entire amount of their available funds.

The Permanent Disability feature of our policy is a perfect safeguard in such a contingency.



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Authorized Capital, \$500,000.

Six (6) per cent. Dividends, payable quarterly by coupons in Boston, income from improved property, mostly in the large and growing cities of Omaha and Lincoln; to purchase two store properties we offer for sale \$100,000 in sums of \$100 and any multiple thereof at par and interest. In our Agency Department we collect defaulted mortgages promptly and cheaply, and care for and sell Western property for non-residents on favorable terms. Send for circular. J. D. ZITTLE, Sec., Douglass and 16th Streets, Omaha Neb.

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Western Properties Managed, Rented and Sold.

More than \$2,500,000 of Mortgages are now in our care for Eastern Banks, Bankers and individual clients. Our Cash Capital of \$500,000 guarantees Safety and Responsibility. Charges reasonable. Send for Circulars and references.

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Dividends **7** Per Cent.

Invests in Central Real Estate in growing cities.
Authorized Capital - \$2,000,000
Capital paid in - 1,400,000
Surplus - 100,000

ORGANIZED IN 1885.

Paid Dividends of 5% per annum for 4 1/2 years.

Paid Dividends of 7% per annum since July, 1890.

Average Dividend since organization over 6% p. a.

Surplus at close of last fiscal year over \$100,000.

Stock offered for sale at \$108 per share.
Send to or call at the office for information.

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CAPITAL FULL PAID \$100,000.

YOUR IDLE MONEY WILL EARN We issue Trust Certificates guaranteed by assets amounting to more than \$2,000,000 in assets for every \$100 in certificates. On these certificates we pay 6 per cent. per annum, payable semi-annually. The certificates are issued for terms of 3, 6, 9 or 12 years, as invested.

The interest is paid semi-annually during the term for which the subscription is made and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates. Address **WALTER THOMAS MILLS, Pres.,** MUTUAL HOME IMPROVEMENT CO., 161 La Salle Street, CHICAGO.

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Farm Mortgage Loans in IOWA AND MISSOURI. Essential points of excellence: Large margins of security, interest payable semi-annually, re-invested without cost to lender, a Net 6 PER CENT. Investment. Correspondence invited.

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THE BEST FIELD FOR INVESTMENT in the United States. Present growth of Portland is ahead of any city in the United States in proportion to its size. Wholesale trade 1891, \$138,127,000; Banking Capital, \$15,446,363.00, Buildings now under construction, \$3,464,000.00. We have a plan for the employment of capital in best investments in Oregon, in large and small amounts, cash or monthly in installments of \$5 and upwards, absolutely safe and remarkably profitable. Send for full information and Bankers' references. **Kearse D. White & Co., Portland, Ore.**

6% DEPOSITS!

Convertible into other securities. 6, 7 and 8 per cent first mortgages with sinking fund. Sales of all investments. AGENTS WANTED. Write, The North American Finance Co., Minneapolis, Minn.

10% NET FIRST MORTGAGE LOANS

Absolutely secure. Interest payable semi-annually by draft on New York. Personal attention given to all loans. Highest references. Address **FRANK J. HAMILTON, Fairhaven, Mass.**

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SAFEST OF ALL INVESTMENTS CITY AND COUNTY BONDS

Secured by tax lien on property within their limits. Descriptive Bond Lists furnished on application. **N. W. HARRIS & CO., BANKERS,** 70 State Street, Boston. NEW YORK. CHICAGO.

10% NET TO INVESTORS ON FIRST MORTGAGE IMPROVED PROPERTY

Loans. Titles guaranteed. Personal attention given to every detail. Best references. Send for sample notes and mortgage used **Joseph P. Buche, Salt Lake City, Utah.**

BIOGRAPHICAL.

REV. GEORGE FREDERICK WALKER.

Mr. Walker was born in Medway, Mass., in 1825, graduated at Amherst in 1849, was principal of academies at Leicester and Auburndale and was ordained over the church in Wellfleet, Mass. He held pastorates also at Little Compton, R. I., and at Ashby, Blackstone, Freetown, Hampden and Warwick, Mass. He was a thoughtful preacher, a faithful pastor and a gentle, godly man. He leaves a widow.

REV. HENRY M. GOODWIN, D. D.

The many friends of Professor Goodwin will be much shocked to hear of his sudden death from pneumonia at Williamstown, March 1, after an illness of only three days. He was born in Hartford, Ct., and as a young man was an ardent admirer and supporter of Horace Bushnell. He graduated from Yale in 1840, served the First Congregational Church of Rockford, Ill., as pastor for twenty-one years and afterward held for twelve years the position of professor of English literature at Olivet College, Mich. He was a frequent contributor to religious periodicals and the author of a book entitled Christ and Humanity. The last few months of his life were spent with his daughter in Williamstown, where he died in his seventy-third year. The body was taken to Rockford, Ill., for interment.

REV. HORATIO N. BURTON, D. D.

Dr. Burton died in Minneapolis March 5. Born in Washington, Vt., Dec. 17, 1826, a graduate of Kimball Union Academy in 1849, Dartmouth College in 1853 and Andover Seminary in 1856, he was ordained at Newbury, Vt., Dec. 31, 1857, and remained twelve years the successful and beloved pastor of that church. His subsequent labors were at Sandusky, O., 1869-76; Kalamazoo, Mich., 1876-79; Sycamore, Ill., 1880-83; and Union City, Mich., 1885-87. An accident then incapacitated him for further labors, and after two years in Burke he made his home in Minneapolis with his sons, who, with a daughter and a widow, survive him. He was a man honored and beloved by many who came under his strong influence.

DORFLINGER'S AMERICAN CUT GLASS is shown in every requisite for the table and in beautiful pieces for wedding and holiday gifts. Genuine pieces have trade mark label, C. Dorflinger & Sons, New York.

We would call the attention of our readers to the advertisement of R. H. Stearns & Co. on the back page. This well-known firm are able to serve their patrons outside of the city very satisfactorily through their well-conducted mail order department. A unique feature of this department is that anything sent by them, if not entirely satisfactory, can be returned at the firm's expense. What better guarantee could be asked?

SERIOUS RAILWAY ACCIDENT.—Milk train in collision; no milkman turns up; disappointed housekeepers; coffee without cream. A petty annoyance resulting from a neglect to keep the Gall Borden Eagle Brand Condensed Milk in the house. Order now for future exigencies from Grocer or Druggist.

DYSPEPSIA'S victims find prompt and permanent relief in Hood's Sarsaparilla, which tones the stomach and creates an appetite.

THE last "paper" novelty is the crimp collar to stretch over the oven burned pudding dish. Jones, McDuffee & Stratton are the American agents for it.

THE catalogue of Peter Henderson & Co., seedmen and florists, for this year contains a greater number of interesting and valuable features than ever before. Prices for almost everything will be found lower than formerly. Owing to the great cost of production it is not sent free but on receipt of twenty-five cents. The amount is deducted in all cases from the first order.

A KIND THING TO DO.—You have no interest in Wood Mantels, but some one else whom you know has, and it would be a thoughtful act for you to turn to another part of this paper and cut out the announcement of Paine's Furniture Co., 48 Canal Street, concerning the prices of their Wood Mantels and mail it to your interested friend. He may otherwise not see it.

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The very lowest rates, including Sleeper, with complete Pullman service, from Boston to destination, also hotel accommodations at Chicago during the World's Fair. Our personally conducted excursions for California and all Western points leave Boston on through express trains every Tuesday, via the Boston and Maine, Central Vt., Grand Trunk, Rock Island and Denver, and Rio Grande Railways. For rates and full particulars of our excursions apply to your nearest ticket agent or write

A. PHILLIPS & CO.,
296 Washington St., Boston, Mass.

EUROPE, HOLY LAND, WORLD'S FAIR.—Select parties; best ticketing facilities; choicest ocean berths. Send for "Tourist Gazette." H. GAZE & SONS, 113 Broadway, N. Y., or 201 Washington Street, Boston. (Est. 1844.)

SAVE \$43 ON YOUR TICKET TO CALIFORNIA

JUDSON'S personally conducted California Excursions in Pullman Tourist sleeping cars through from Boston to Chicago, San Francisco and Los Angeles, via Denver and Rio Grande R. R., the scenic line of the world. Leave Boston every Tuesday. Each excursion in charge of an efficient and gentlemanly excursion manager. For rates, berths, etc. call on or address J. C. JUDSON & CO., 27 Washington St., Boston.

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Broadway and Eleventh St.

Opposite Grace Church, NEW YORK.

The most centrally located hotel in the city, conducted on the European plan, at moderate prices. Recently enlarged by a new and handsome addition that doubles its former capacity. The new **DINING ROOM** is one of the finest specimens of Colonial Decoration in this country.

WILLIAM TAYLOR.

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IN
3½ DAYS
FROM CHICAGO.

Variable Route

Tourist tickets allowing privileges never before accorded, can be obtained with full information, upon application to any ticket agent, or to the General Passenger Agent, CHICAGO.

All meals served in Dining Cars.

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Room Sleeping Cars

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are run through to

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GREAT
ROCK ISLAND
ROUTE
To
CALIFORNIA

Very important changes have recently been made in round-trip California tickets.

We are prepared to offer extraordinary inducements and facilities to intending travelers.

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JOHN SEBASTIAN, Gen. Ticket & Pass. Agt.,
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BRIDGET'S GONE.



Because they did not use

GOLD DUST

Washing Powder. Sold Everywhere.

MADE ONLY BY

N. K. FAIRBANK & CO., CHICAGO,

St. Louis, New York, Philadelphia, Boston, Montreal.

USE "DURKEE'S
SALAD DRESSING"

ARE MORE MINISTERS NEEDED?

While there seems to be some difference of opinion as to the relation between demand and supply of ministers, there is a general agreement that desirable fields are more sought for than seeking. The *Christian Inquirer* (Baptist) says:

There was a time when the cry of the church to the great Lord of the harvest was "Send forth more laborers into the vineyard." It is doubtful whether that prayer is needed now. The ministerial market is glutted. The supply has outstripped the demand.

The *United Presbyterian* puts it in this way:

The demand of the time is for more efficient ministers. When this demand is met the ranks of the ministry will be full.

The Episcopal bishop of Texas is quoted as saying:

I have a great many letters from young men asking me for an encouraging field of labor. I reply to them that I have no difficulty about filling encouraging fields; what I want is young men who will take discouraging fields.

The *Lutheran World* remarks:

We do not believe that the Lutheran Church has any considerable number of clerical idlers who are waiting for soft berths, for we hardly know of a single minister in good health who is unemployed.

There must, we think, be a sufficient supply of Methodist ministers, from the circular elsewhere alluded to from the ministerial bureau of Boston University, sent to vacant Congregational churches in this vicinity offering to fill the vacancies with ministers from our sister denomination. The fact is that ministers in nearly every denomination are waiting for places. Many are ready to step over from one denomination to another if by so doing they can find work and support; and no church which can provide for a minister as comfortable a living as is the average enjoyed by the parishioners need remain without a pastor.

TRUE "AMERICANISM."

There is one course, and one only, which might reconcile patriotic Americans to "Americanism," and that is—considering it as an agency capable of direction—its conversion to the uses of peace and the development of the original American idea. It appears to be, as well as an observer can understand it, a sort of mental inflammation, capable, like all febrile states when set in motion, of developing great force for brief periods. There is a great deal of it all over the country which is in ordinary times running completely to waste. The fierce Americanistic energy, which shows itself when we get, or are likely to get, into a quarrel with some foreigner or when some scheme is on foot which is likely to make the foreigner unhappy, would, if stored and properly directed, work wonders in the field of domestic reform. It is hardly possible to overestimate what Americanists might do if they brought the consuming fire of their patriotism to bear on home problems. Suppose one quarter of the determination to make Guatemala and Chile knuckle under and Great Britain sigh vainly for a small island and to bring a few thousand more brown, black and yellow men under the stars and stripes were put into the work of mending the civil service, of hunting the rock-ribbed corruptionists out of public life, of rescuing our great cities from the rule of ignorance and crime, of restoring financial sanity to the agricultural population, of reforming our systems of taxation, of taking our schools out of politics, of discovering and administering a cure for the scourge of drink, of purifying the suffrage, of bringing State legislation under the influence of knowledge and rationality—how much might be done for genuine national glory, how much for the salvation of democracy and the elevation of the human race.—*The Nation*.

SHE PROVES IT.

And the Proof is Just What Our Readers Want.

Of How It Began She Hasn't the Slightest Idea.

But Concerning Its Ending She is Explicit and Exact.

We never know just how a thing begins.

But we are always certain of the results which are left.

These reflections were called out by the fact that it is so easy to drift into anything. In this world we must keep our eyes about us or we shall constantly find ourselves drifting into trouble.

We call to mind an instance in which a most estimable lady unconsciously and without knowing when or how allowed herself to drift into what became to her a most serious matter and caused many years of anxiety and suffering.

This lady is widely known—Mrs. Mary Jane Foster of 327 West 21st Street, New York City, and what she says are true and exact facts, as can be easily and readily ascertained by any one. If experience is of any use hers is certainly a revelation to be heeded by all.

Without knowing their meaning she had a dull feeling head, headaches, dizziness, bad taste in the mouth, especially mornings. Her sleep was broken and she would wake mornings feeling tired and exhausted. After a time the appetite became irregular, there was a fullness or bloated feeling after meals, risings of gas, sour stomach, biliousness and constipation—such symptoms, in fact, as people frequently experience during the spring of the year.



MRS. MARY JANE FOSTER.

"Why," she said, "for years after I suffered from the worst form of dyspepsia, with gas and fermentation of food, and terrible spasms that seemed to start at the stomach and rise to the head.

"Even the lightest food caused great pain and distress after eating, and I also suffered with great exhaustion, dizziness of the head and weakness of the limbs so that I could scarcely stand on my feet.

"But I am now completely cured by the use of Dr. Greene's Nervura blood and nerve remedy, and I take pleasure in giving my experience to the public in order that other sufferers may be cured as I have been."

Look out for such troubles in the beginning. Now, in the spring, when everybody is certain to be more or less out of order and needs a spring medicine, take Dr. Greene's Nervura blood and nerve remedy immediately, for it is the best and surest of all spring medicines. It will invigorate the blood, strengthen the

nerves and give you perfect digestion and regular action of liver, kidneys and bowels. All druggists keep it for \$1.00, and it is purely vegetable and harmless.

It is the great remedy recommended by doctors for spring debility and diseases because it is the discovery and prescription of the well-known physician, Dr. Greene of 34 Temple Place, Boston, Mass., the successful specialist in curing nervous and chronic diseases. The doctor can be consulted without charge by any one, either at his office or by writing to him.

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Thousands of miles in use. Catalogue FREE. Freight Paid. **McMULLEN WOVEN WIRE FENCE CO., CHICAGO, ILL.**

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IT HAS BEEN PROVED That good cut bone is the most economical and greatest egg producing food known. **MANN'S BONE CUTTER**, Warranted to cut green bones, meat, gristle, and all without clog or difficulty, or **MONEY REFUNDED.** Ill. catalogue free if you name this paper. Pat. Aug. 20, 1900. **F. W. MANN, Milford, Mass.**

\$25 to \$50 per week, sent to Agents. Ladies or gentlemen, using or selling "Old Reliable Plater." Only practical way to replace rusty and worn knives, forks, spoons, etc; quickly done by dipping in melted metal. No experience, polishing or machinery. Which plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profit large. **W. P. Harrison & Co., Columbus, O.**

THIS \$11 TO \$17 SEWING MACHINE FREE! Home. Sent anywhere in the world. Sewing machines on conditions and everything else better than any other business. Particulars, cut this out today. Address: **Alvah Mfg. Co., Dept. C188, Chicago, Ill.** Mention the *Congregationalist*.

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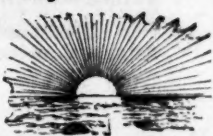
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Don't use Cocaine Chloroform, Gas or any other Anaesthetic for **TEETH EXTRACTION** but use **DONALGESIA** It is applied locally. You keep your senses and no matter how delicate your health, is perfectly safe and there are no bad after effects, and any number of teeth can be pulled at one sitting. Ask your Dentist to use it. **Donalgesia Mfg Co., Jamestown, N. Y.**

PILES. **ADVICE FREE.** To any person suffering from Piles or Hemorrhoids I will send an account of my own case, and how I was cured after many years of great suffering and inconvenience. I have nothing to sell, but for the sake of humanity will direct the afflicted to a sure and permanent cure. Address **J. H. KIBBY, Contractor and Builder of Church Edifices, Chelsea, Mass.**

A Ruddy Glow

on cheek
and brow
is evidence
that the
body is



getting proper nourishment. When this glow of health is absent assimilation is wrong, and health is letting down.

Scott's Emulsion

taken immediately arrests waste, regardless of the cause. Consumption must yield to treatment that stops waste and builds flesh anew. Almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

Never Fails.

The Original Davidson Syringe.



We use nothing but the purest materials, and there need be no fear of dangerous adulterants in using our goods. DAVIDSON is a synonym for good quality.

PORTLAND, OREGON, July 31, 1891.

I have long used your goods and have never been disappointed in materials used or workmanship employed.
DR. J. S. AYER.
DAVIDSON RUBBER CO., Boston, Mass.



Many thousand sufferers in New England and all parts of the United States, in Canada and Mexico have used it within the past four years, with a degree of

SUCCESS NEVER BEFORE EQUALED

by any remedy ever given to the world, in the cure of the very

WORST FORMS OF DISEASE, Both Acute and Chronic.

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, and without sensation to the majority of patients, resulting in a rapid purifying and revitalizing of the blood. The work is corrective, tonic and sustaining; lies exactly in harmony with the Divinely appointed laws of health and hence applies to nearly all possible conditions of disease.

IT WILL CURE YOU.

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ESTIMATES OF MEN.

REV. DR. F. E. CLARK.

Those who have been brought most in contact with him can scarcely determine what most they like—his capacity as a worker, the place he fills as a leader, his own personal talents, his attractiveness as a public speaker, these seem indeed to be secondary to his personal qualities as a man.—*Golden Link, Melbourne.*

PHILLIPS BROOKS.

He had the genius of religious enthusiasm as Shelley had the genius of the "lyric cry" and as Napoleon had the genius of war. The character of Christ and the needs of man had sunk so deeply into his soul that the efficacy of the one in supplying the demands of the other had become to him a sort of passion.—*The Churchman.*

JAMES G. BLAINE.

The disparity between the achievements and the aspirations of Mr. Blaine is explainable by the fact that he relied on success as an object in itself to be constantly considered. Supreme honors have never waited on that path in America. They have either crowned availability or grand consistency and courage. Mr. Blaine's availability was impaired by factionalism in his party and by the questionableness of his character in many minds. The road to the presidency is strewn with the wrecks of magnetism and smartness. The men who do strong things and not the men who say brilliant ones reach that goal, or the men against whom nobody can urge or for whom anybody can predict almost anything reach it. The presidency is the award to mediocrity or the coronation of moral strength.—*Brooklyn Eagle.*

PADEREWSKI.

An artist to be perfect must have thorough command of the three kinds of psychic qualities—intellectual, emotional, sensuous. Bülow and D'Albert are intellectual giants, but Bülow has little emotion and less sensuous beauty in his style and touch. D'Albert is more emotional, but the sensuous quality of his tone is as unbeautiful as Brahms's orchestral coloring. His touch lacks mellowness and richness, and he understands not the art of pedaling on which the sensuous beauty of pianistic coloring so largely depends. Mr. Paderewski, on the other hand, has not only all the psychic qualities called for—intellectual, emotional, sensuous—but he has them in equal proportions and beautifully balanced. His artistic intelligence is such that no one phrases Bach or Beethoven more clearly and more impressively than he; the sensuous beauty of his tone is absolutely without a precedent; he is the wizard of the pedal; the stream of tone issuing under his hands suggests the saturated colors of the Wagnerian orchestra; and emotionally, too, he is without a peer, now that Rubinstein has retired from active life. Pachmann has beauty of tone, considerable intellectual and emotional power, but far less than Paderewski. Pachmann reveals to us only the dainty, graceful, sparkling, feminine side of Chopin, while Paderewski unlocks to us all the masculine depth and force, all the stirring dramatic scenes, that are embodied in the dwarf pieces of the giant Chopin.—*Evening Post.*

RUTHERFORD B. HAYES.

Some say: "No kind of genius made him great; He was a common, plodding sort of man." My answer is: If you can imitate That bravery which took him to the van Of bloody battle for our nation's life; If you can reach a manhood true as his To public trust, to neighbors, home and wife; If you, between dread Scylla and Charybdis, Shall ever safely guide through stormy days, With many foes on board, our ship of state, Poets to you a monument will raise, And on it put the sentence: He was great In all that heaven delights to recompense— His genius was the garb of common sense.

—James Stephenson.

If You Have

Scrofula,
Sores, Boils, or
any other skin disease,
take

AYER'S SARSAPARILLA

the Superior
Blood-Purifier
and Spring Medicine.
Cures others,

will cure you

BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES



These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, unfailing, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.



HOW MY SIDE ACHES!

Aching Sides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

"A HEALING WONDER."

Comfort Powder

The great external remedy. For all diseases of the skin. Mother's friend, baby's joy. Safe and certain.

All Druggists.

Enameline THE MODERN STOVE POLISH

Ready for use. Applied with a Cloth. LITTLE Labor, NO Dust, NO Odor. The BEST and MOST ECONOMICAL Stove Polish in the World. Sold everywhere. Sample mailed FREE. J. L. Prescott & Co., Box B, No. Barnet, Me.



FREE by return mail, full descriptive circular of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. Revised to date. These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

THE CONGREGATIONAL COLUMBIAN EXPOSITION EXHIBIT.

WHAT COULD WE EXHIBIT?

The rise of Congregationalism in the United States. Pictures connected with the start of the Pilgrims for America, of their landing here, portraits, the memorial relics which can be borrowed from Plymouth and elsewhere, or photographs of those which cannot be moved. The history of Congregationalism in the United States. There must be many documents or relics treasured in public archives and private collections which could be borrowed or photographed to illustrate that the Congregational was the state church of New England, the town was the parish, that our polity suggested the idea of the constitution of the United States, etc. Enlarged facsimiles would be attractive.

The achievements of Congregationalism. Our theological seminaries and colleges and academies in the East and West and South, with a picture of at least one building in each. The names of State and other non-Congregational institutions whose presidents are Congregationalists. We have put six millions of money into work for the freedmen, and the next denomination below us has put in two and a half millions—show that. If we could get portraits of the first missionaries to the Sandwich Islands display them, with an idol or two, beside the faces of their grandsons, who are commissioners to offer us the nation, and one of their splendid churches in Hawaii, with other results of foreign missions. Statistical charts of growth, etc.

The activities of Congregationalism. Our missionary boards would each like a large space; our religious papers; charts showing our gifts per member. It would be suggestive to show the portraits of noted Congregational evangelists, our Chautauqua and other assemblies, etc.

WHAT WOULD IT COST?

The estimate is \$5,000. There must be a man—Dr. J. G. Johnson of Chicago, chairman of the National Council committee, says, "I wish he could be an Eastern man"—with the peculiar gift for such details and the ability to accomplish so much in so short a time, his salary being guaranteed for at least nine months and his expenses, including the securing, transporting and guarding so valuable a collection. This sum would be entirely too modest for any but a religious organization, but will probably be enough for us.

HOW COULD WE RAISE IT?

Wisely apportioned among the whole forty-seven Congregational Clubs of the country, which a year ago had 5,325 members, it would seem not so very difficult to manage. And the Chicago men think fifty persons can be found to give \$100 each.

WHY OUGHT WE TO EXHIBIT?

The settlers in the new parts of the country who went from New England may remember these points of historic Congregationalism, but the millions of settlers from other lands do not know this, though so many of them are our legislators and successful professional and business men. There will not often occur a better chance to teach them. And under what other category would these important points in the history of New England be spread before the world if not in a Congregational exhibit? Shall it be omitted? It is understood that the Catholics are to make a large display. Shall we leave the rest of the world to infer that no other form of religion has past or present to be compared with theirs, or dares assert itself beside them and that this is a paradise especially for Romanists to seek?

IN GENERAL.

The Roman Catholics have no more church space than we have, but under the classifica-

tion of education they secure much greater space. It has been wrongly reported that the Methodists were declining to occupy their space. They are to make their exhibit. The Chicago committee will include such names as Dr. Goodwin, Dr. Willard Scott, E. W. Blatchford, etc., but they do not issue the call for aid till they can announce the whole thing as launched. The Kansas City and the Chicago Congregational Clubs both indorse, urge and pledge support and other clubs are taking up the matter.

G. A. H.

If manhood loses self-restraint the loss is more utter than when lost by youth, and it is more seldom regained.—*Fairbairn.*

HOME MISSIONARY FUND.

| | |
|---|--------|
| King's Daughters, Ware..... | \$2.00 |
| John Conant, Beaufort, N. C..... | 2.00 |
| A Friend, Walton, N. Y..... | 2.00 |
| Rev. N. W. Williams, Providence, R. I..... | 2.00 |
| Rev. E. F. Williams, D. D., Chicago, Ill..... | 7.50 |
| Mrs. J. Kimball, Andover..... | 2.00 |
| Abby Coledge, Antrim, N. H..... | 2.00 |
| Y. P. S. C. E., Westboro..... | 2.00 |

Collars for Baking Dishes.

Just received, a novelty of Crimpt or Corrugated Paper to dress China, Pudding and Escalloped Dishes, which come from the oven with burnt edge.

This appliance renders the dish presentable for the table. Fit any size nappie.

Price, 50 cents per dozen.

Sent by mail anywhere.

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These Cretonnes are UNLIKE ANY EVER SHOWN IN BOSTON. The designs are exceedingly choice and rare, many are confined exclusively to us. Remember this is an importation to our private order.

Included in the lot are delicate colorings and attractive patterns for bed canopies and chamber hangings; also rich tapestry effects for cushions and couch covers.

The grand opening display for the entire season of 1893 will be made tomorrow morning. First comers have a critical selection of the ENTIRE OUTPUT OF ATTRACTIONS FOR THE COMING YEAR at prices which we make exceptionally low.

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eczema—tender neck—chap-
ping of the face—smarting.

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— why not — try it ?

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